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<sup>4</sup>A  
COREAN MANUAL<sup>4</sup>

OR  
PHRASE BOOK;

WITH  
INTRODUCTORY GRAMMAR.

BY  
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*H. B. M.'s Vice Consul.*

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SECOND EDITION.

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## PREFACE.

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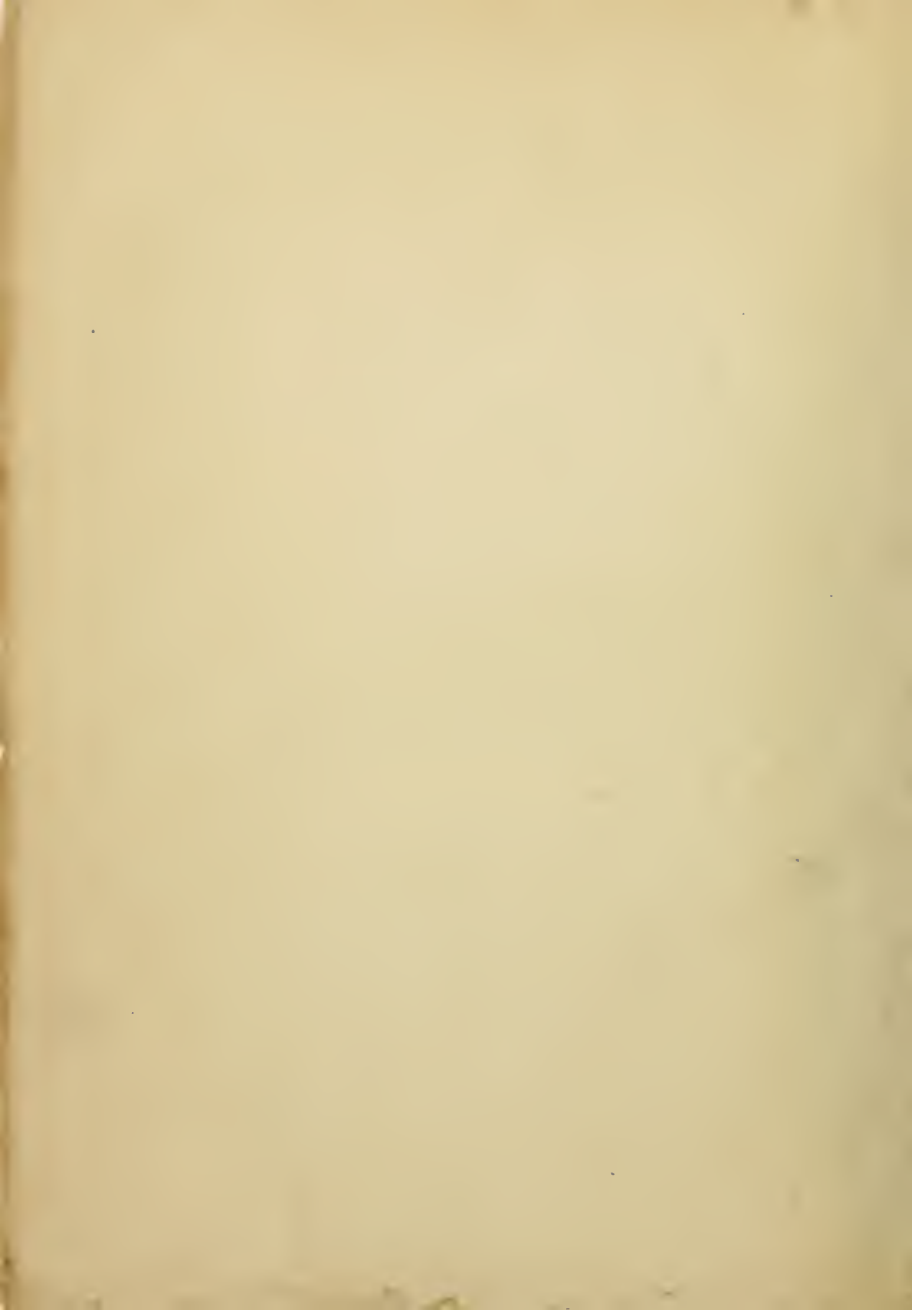
In issuing a Second Edition of my Manual, I would venture to solicit for my labours the kindly consideration of critics and scholars. The Korean language presents so many difficulties both of grammatical construction and of verb inflection that the task of the student who attempts to acquire a mastery of its colloquial is well nigh hopeless. There are no native grammars of the language; and the only vocabulary used by Korean scholars is the *Ok Pyŏn* 玉篇, a Chinese Dictionary which gives the Korean transliteration of the sounds of the Chinese Characters with their meanings in Chinese. Although one of the most ancient tongues of Asia, the influence of Chinese literature and civilization early led Korean scholars to relegate the study of their vernacular to a subordinate place in public estimation. The native aspirant for official position and literary honours devotes himself entirely to the study of the Chinese classics; and all official and other correspondence is conducted in Chinese to the exclusion of the Korean script.

To the Fathers of the French Mission in Corea belongs the distinction of having compiled the first Dictionary and Grammar of the language—monuments of painstaking accuracy and erudition. As an introduction to the study of the colloquial, I ventured in 1887 to publish a Korean Manual—a collection of sentences prefaced by a few grammatical notes intended to help the novice over the first difficulties of the language and to indicate those essentials of noun inflection and verb conjugation which require especial study and consideration. These sentences met with so favourable a reception that, in deference of the expressed wishes of Korean students and others, I have retained them in much their original form, making only such alterations as a further acquaintance with the spoken language has shown to be necessary and useful. The new matter added to the present edition is explanatory of the grammar and especially of the

verb conjugation, and will, it is hoped smooth the course of future students, and perhaps prepare the way to a more complete and graduated text book. In the present volume I have striven to embody the results of my own tentative efforts in the study of the language; it is in short, the fruits of my own experience and a slender contribution to the small total of our knowledge of Corean speech.

In conclusion, it is my pleasant duty to record my acknowledgments to the Rev. M. N. Trollope of the English Church Mission in Corea for much and valuable assistance in revising the proofs and for many important emendations and suggestions as the volume passed through the Press. To Bishop Corfe I am also bound to convey my sincere thanks for the special printing facilities that he generously placed at my disposal in publishing the present Edition.

*May, 1893.*





# THE COREAN ALPHABET.

—o—

VOWELS.	CONSONANTS.	DIPHTHONGS.
아 a	가 k	애 ai, ai in <i>staid</i> .
야 ya	나 n	의 ai, ai in <i>said</i> .
어 e (ô, or u)	다 t	에 ei, e in <i>met</i> .
여 ye (yô, or yŭ)	라 r (initial) l (final)	예 yei, ye in <i>yet</i> .
오 o	마 m	의 eui, ui of <i>tui</i> in French.
요 yo	바 p	와 oa, wa in <i>wagon</i> .
우 ou, (u)	사 s (initial) t (final)	왜 oai, way in <i>away</i> .
유 you, (yu)	오 mute, (initial) ng, (final)	외 oi, oi in <i>boil</i> , ö of German.
으 eu	자 ch	위 oue, wo in <i>won</i> .
이 i	차 ch' (aspirated <i>ch</i> )	웨 ouei, we in <i>well</i> .
으 ä (short)	카 k' (aspirated <i>k</i> )	위 oui, we oi prououn we, German ü
	타 t' (aspirated <i>t</i> )	위 youi, ü prolonged.
	교 p' (aspirated <i>p</i> )	
	하 h, (spiritus asper)	



# INDEX.

Introduction—History and origin of the Korean alphabet .. .. .	i-xxi
<hr/>	
ALPHABET .. .. .	1
CONSONANTS .. .. .	2
Aspirated checks .. .. .	3
Reduplicated checks and sibilant .. .. .	3
Trills .. .. .	4
Euphonic changes .. .. .	4
Table of consonant sounds .. .. .	6
VOWELS .. .. .	11
Pronunciation and transliteration .. .. .	11
Table of vowel sounds .. .. .	13
DIPHTHONGS .. .. .	15
Pronunciation and transliteration .. .. .	15
NOUNS .. .. .	18
Paradigm of case suffixes .. .. .	18
Form and use of case suffixes .. .. .	19
Number, gender, &c. .. .. .	21
Table of declensions .. .. .	
(1) Root ending in <i>k, m, ng, n</i> and <i>p</i> .. .. .	22
(2)   "   "   " <i>l</i> .. .. .	22
(3)   "   "   " <i>t</i> (sometimes <i>p</i> ) .. .. .	23
(4)   "   "   " vowel .. .. .	24
Exercises i-iv .. .. .	25
PRONOUNS .. .. .	29
Personal .. .. .	29
Demonstrative .. .. .	31
Possessive .. .. .	31
Interrogative .. .. .	32
Reflexive .. .. .	33
Indefinite .. .. .	34
Relative .. .. .	35
Exercises v-viii .. .. .	36
Pronominal substitutes .. .. .	40
NUMERALS .. .. .	42
Cardinal .. .. .	42

	PAGE.
Ordinal .. .. .	43
Abbreviated form of numerals .. .. .	44
Fractions and multiples .. .. .	45
Numeratives .. .. .	45
Exercises ix-xiii .. .. .	47
Divisions of time, seasons, &c. .. .. .	52
Days—to-day, to-morrow, &c. .. .. .	54
Exercises xiv-xv .. .. .	56
ADJECTIVES .. .. .	58
Conjugation of adjectives .. .. .	60
Exercises xvi-xviii .. .. .	64
Comparison of adjectives .. .. .	67
Exercises xix-xxi .. .. .	68
VERB .. .. .	71
ORDINARY CONJUGATION .. .. .	73
POLITE „ .. .. .	85
INTERROGATIVE „ .. .. .	91
CONJUNCTION „ .. .. .	93
I. Conditional suffixes <i>myen, keteun</i> .. .. .	94
Exercise xxii .. .. .	96
II. Casual suffixes <i>ni, nikka, nikkanteuro, teni</i> .. .. .	97
Exercise xxiii .. .. .	99
III. Adversative suffix <i>manan</i> .. .. .	100
Exercise xxiv .. .. .	102
IV. Concessive suffixes <i>na, tai, to, kenioa, chirato</i> .. .. .	103
Exercise xxv .. .. .	106
V. Deliberative and alternative .. .. .	
(a) <i>na, kena</i> .. .. .	107
Exercise xxvi .. .. .	109
(b) <i>nanku, nanchi, tenchi, chi, nenchi</i> .. .. .	110
Exercise xxvii-xxix .. .. .	113
VI. Restrictive conditional suffix <i>ya</i> .. .. .	116
Exercise xxx .. .. .	117
VII. Temporal suffixes <i>taka, myensye</i> .. .. .	118
Exercises xxxi-xxxii .. .. .	120
VIII. Suffix <i>ka</i> with verbs “to fear,” &c. . . . .	122
Exercise xxxiii .. .. .	122
FUTURE PERFECT TENSE .. .. .	122
Exercise xxxiv .. .. .	123
GERUNDIVE .. .. .	
(1) <i>ra, re, lla, lle</i> .. .. .	124

	PAGE.
Exercises xxxv-xxxvi .. .. .	125
(2) <i>rya, rye</i> .. .. .	127
Exercise xxxvii .. .. .	127
AUXILIARY VERBS .. .. .	
(1) <i>ota, kata, (2) pota</i> .. .. .	128
(3) <i>chouta, (4) hāta</i> .. .. .	129
Exercise xxxviii .. .. .	130
NEGATION.	
(1) <i>an, ani, (2) mot</i> .. .. .	131
(3) ( <i>a</i> ) <i>chianta, (b) chi mot hāta, chi ani hāta (c) chi malko, etc.</i> ..	131
Exercise xxxix .. .. .	132
DEMONSTRATIVE VERB <i>iltu</i> "to be" .. .. .	133
Exercises xl-xli .. .. .	134
VERBAL NOUNS.	
(1) in <i>m</i> and <i>ki</i> .. .. .	136
(2) in <i>choul, choullo</i> .. .. .	137
Exercises xlii-xliii .. .. .	137
(3) in <i>chil</i> and <i>norāt</i> .. .. .	139
Exercise xlv .. .. .	139
ADVERBS DERIVED FROM VERBS AND ADJECTIVES in <i>kvi</i> and <i>i</i> or <i>hi</i> ..	140
Exercises xlv-xlvi .. .. .	140
CAUSATIVE AND PASSIVE VERBS .. .. .	142
Exercise xlvii .. .. .	142
IDIOMATIC USES OF THE VERB .. .. .	143
(1) <i>tāiro, man'keum</i> .. .. .	143
(2) Present and future relative participles .. .. .	143
(3) <i>kochyahāta, kosipouta</i> .. .. .	144
(4) <i>mcheukhāta</i> .. .. .	144
(5) <i>chi</i> as ( <i>a</i> ) an infinitive, ( <i>b</i> ) an interrogative .. .. .	145
(6) Future in ( <i>a</i> ) <i>rita</i> or <i>orita, (b) ma</i> .. .. .	145
(7) Imperfect or pluperfect in <i>tera</i> .. .. .	145
(8) Relative participle in <i>teran</i> .. .. .	145
Exercises xlviii-xlix .. .. .	146
ADVERBS .. .. .	
(1) Time .. .. .	148
(2) Place .. .. .	150
(3) Manner .. .. .	151
(4) Degree .. .. .	152
(5) Negation and affirmation .. .. .	153
POSTPOSITIONS .. .. .	153
CONJUNCTIONS .. .. .	154

	PAGE.
Exercise I .. .. .	155
INDIRECT SPEECH ( <i>oratio obliqua</i> ) .. .. .	156
Exercise li-liii .. .. .	157
DOUBLE IMPERATIVE "to tell" or "to order," &c. .. .. .	160
Exercise liv .. .. .	160

---

### EXERCISES.

1-13. General conversation .. .. .	162
14. Trees, flowers, weeds, &c. .. .. .	188
15. General conversation .. .. .	190
16. Domestic animals .. .. .	192
17. Well, wall, coolies, digging .. .. .	194
18. Travelling—horse, chair, &c. .. .. .	196
19. Road, baggage, &c. .. .. .	198
20. Wind, mist, clouds, &c... .. .	200
21. The different parts of the body, &c., blind, lame, &c. .. .. .	202
22. Inn, room, dinner, sleep .. .. .	204
23. Points of the compass, N. S. E. W. .. .. .	206
24. Hunting .. .. .	208
25. Money, silver, trading .. .. .	210
26. Shopping, silk, piece goods, gauze, sables, skins, &c. .. .. .	212
27. { Tastes—sweet, sour, &c. } { Colours—Red, white, &c. } .. .. .	214
28. Rice, peas, beans, barley, &c. .. .. .	216
29. Agriculture, rainbow, thunder, hail .. .. .	218
30. Ice, water, soap; Royal procession .. .. .	220
31. Saddle, pony, bull .. .. .	222
32. Linen, cotton, grasscloth, spectacles .. .. .	224
33. Building operations, brickman, lime, roof, &c. .. .. .	226
34. Chimney, blacksmith, paper-hanger, &c. .. .. .	228
35. Fever, small-pox, ague, &c. .. .. .	230
36. Doctor, medicine .. .. .	232
37. Prisoners, robbers, &c. .. .. .	234
38. Warfare, soldiers, rebels .. .. .	236
39. General conversation .. .. .	238
40. Household utensils .. .. .	240

# INTRODUCTION.

The Korean alphabet as originally invented in 1447 A.D. contained twenty-eight distinct letters, classified and explained by native scholars as (1) initials, (2) finals and (3) medials.

I. Eight letters used either as initials or as finals :—

ㄱ	termed	其	役	기	역	ki-yek for k
ㄴ	"	尼	隱	니	은	ni-eun „ n
ㄷ	"	池	[末]	디	꺃	ti-kkent „ t
ㄹ	"	梨	乙	리	을	{ li-eul „ l ri-eur „ r
ㅁ	"	尾	音	미	음	mi-eum „ m
ㅂ	"	非	邑	비	읍	pi-eup „ p
ㅅ	"	時	[衣]	시	옷	si-ot „ s
ㅇ	"	異	凝	이	응	ngi-eung „ ng

The two characters [末] and [衣] are to be read not as Chinese ideographs but with the sounds of their equivalent meaning in Korean, viz: *kkeut* and *ot*. The reason is that the Koreans possessed no word in Chinese ending in *t* final wherewith to indicate this sound for the value of the consonant as a final.

For *t* final, Koreans now use only the letter ㅅ; but in ancient books and even to the end of the last century ㅈ also appears as a final in certain words. The *t* in *ot* of *si-ot* passes into *s* when inflected for case; hence its use as representative of *s* final.

II. Nine letters were used as initials only :—

ㅋ	as read in	[箕]	키	for k' (aspirated k)
ㄷ	"	治	리	„ t' ( „ t)
ㅌ	"	皮	피	„ p' ( „ p)
ㅊ	"	之	지	„ ch
ㅍ	"	齒	치	„ ch' ( „ ch)

ㄴ	as read in	而	시	for j (soft or modulated)
ㅇ	"	伊	이	" <i>spiritus lenis</i> .
ㅁ	"	景	형	" n (faint nasal)
ㅎ	"	屎	히	" h ( <i>spiritus asper</i> )

The character [箕] is to be read not as a Chinese ideograph but with the sound of its equivalent meaning in Korean, viz: *kī*. In modern Chinese 影 has replaced the ancient sound and meaning of 景, which, in this connection, must be read "yeng, where the initial *n* is intended to reproduce the sound of the Sanscrit palatal *n* as used in the 洪武正韻 phonetics.

III. Eleven letters used as medials or vowels :—

ㅏ	as in	阿	아	a
ㅑ	"	也	야	ya
ㅓ	"	於	어	e (ō or ū)
ㅕ	"	余	여	ye (yō or yū)
ㅗ	"	吾	오	o
ㅛ	"	要	요	yo
ㅜ	"	牛	우	ou (n)
ㅠ	"	由	유	you (yn)
ㅡ	"	應	응	eu in eung
ㅣ	"	伊	이	i
ㅚ	"	思	스	ũ in sŭ.

But as at present employed the Korean alphabet contains these eleven vowels and only fourteen consonants. From among the initials three letters early disappeared from their script and were replaced by the letter ㅇ which, as an initial, had in its turn lost the nasal *ng* sound, and now represents a purely open vowel initial corresponding to the *spiritus lenis*. The history of the invention of the alphabet and especially of the euphonic changes which the language has undergone, both in speaking and in writing, is highly interesting philologically. A careful study of the early pronunciation of the Chinese ideographs will show clearly how these four letters ㅇ ㅏ ㅑ ㅓ came to be included under one phonetic



as the initial. The letter **○** was employed to indicate a pure open vowel initial with the force and usage corresponding to the *spiritus lenis*, and as such appears regularly in old books and especially in manuscript works. No modification has ever occurred as regards the sound it was invented to represent; but in modern Korean writing it has ceased to appear as a distinct circle somewhat like our English figure zero (0), and has now assumed a shape analogous to the nasal *ng* ending, viz: **ㅇ**.

The triangular letter **△** was originally selected to indicate an initial consonant *j* as heard in the Chinese words 日 人 仁 而, &c.

This initial *j* sound, however, is totally unknown to Koreans and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the fifteenth century A. D. at the time of the invention of their alphabet. Anciently these words possessed a distinct *n* instead of *j* as their initial consonant and were transliterated into Korean accordingly, though this *n* has now disappeared from modern Korean in common with the euphonic change still visible in Korean enunciation, whereby the initial *n* sound is made to disappear before the vowel *i* and its allied semi-vowel *y*. The modern pronunciation in Cantonese and Japanese of Chinese words now read with *j*, fully establishes this *n* sound as the correct value of the ancient initial in the third century A. D. when Chinese symbols were first introduced into Japan from Corea. In Japan, however, in addition to this *Go-on* 吳音, as it is called, there is a concurrent *j* pronunciation known as *Kan-on* 漢音, drawn from China direct towards the close of the sixth century. A comparative table of a few of the more common words occurring in Buddhist liturgies is here appended, giving their Korean transliteration as originally used in the fifteenth century, as also their pronunciation in Japanese and in the Shanghai dialect. The former shows the presence of *j* as the initial, but the latter sounds prove the true value of the original *n* as the initial; while as regards modern Korean this *n* has been dropped in accordance with the laws regulating Korean euphony.

Chinese.	Buddhist Korean.	Japanese Sounds.	Shanghai.	Korean.
日	이	ni (chi)	nyih	il
人	인	nin	niun	in
仁	인	nin	niun	in
荏	임	nin	ning	im
而	이	ni	êrh	i
弱	약	niakū	zah	yak
穰	상	nyo	niaug	yang

若	ㄗ	niakŭ	zah	yak
兒	ㄷ	nei	ni	ǎ or yei

While the use of the Corean letter ㄷ was regularly employed in Buddhist books to transliterate the sound of *j*, the words themselves in ordinary colloquial were invariably pronounced with a true open vowel and accordingly written with the *spiritus lenis* ㅁ as their initial—the triangular form disappearing as a distinct letter from the current script of the people.

The letters ㅁ and ㅂ were selected to represent two nasal sounds—*n* and *ng* respectively of ancient Chinese—and still heard in Cantonese, in Shanghai and in other dialects of China. As faint nasal initials they have early disappeared from Corean; an open vowel initial sound took their place and the words are now always written with the *spiritus lenis* ㅁ. But in Buddhist books giving the Corean transliteration of the Sanscrit, the value of this *n* is indicated by the letter ㅁ.

The following are a few of the more common Chinese characters appearing in Buddhist Rituals representative of this *n* as an initial :—

愛	奧	惡	暗	阿	伊
히	호	학	함	하	혜
"ai	"o	"ak	"am	"a	"yei

As regards the nasal initial *ng*, modern Corean has dropped the sound entirely, leaving only the open initial vowel written with the *spiritus lenis*. But the Corean transliteration of Sanscrit sounds, as also the pronunciation of modern Japanese and Cantonese, all agree in retaining the regular nasal *ng* as the initial sound but represented in Japanese by *g*.

Chinese.	Buddhist Corean.	Japanese.	Cantonese.	Modern Corean.
誡	아	ga	ngo	a
岩	야	gan	ngam	am
仰	양	giō	ngyōng	ang
擬	의	gi	ngi	eni
凝	응	giō	nging	eung
牙	아	ga	nga	a

The attempt on the part of the Corean scholars in the 15th century to reproduce by means of the letters  $\Delta$   $\overline{\circ}$   $\circ$  the differences between the open vowel initial, the sound of *j* and the two nasal initials *n* and *ng*, however praiseworthy from a philological point of view, was early doomed to failure. For, however distinct such shades of pronunciation might be to the ear of educated Coreans, the people generally were incapable of differentiating in their daily vernacular the faint initial sounds *j*, nasal *n* and *ng*—sounds which had early disappeared from their language and in which the *j* initial had originally no separate place as a distinct letter—the nasal *n* fulfilling its functions. In their script, therefore, the people discarded the use of  $\Delta$   $\overline{\circ}$  and  $\circ$  as separate and distinct vocalizations; and treating the sounds as open vowel initials, resorted to the letter  $\circ$  corresponding to our English cipher zero and indicating the *spiritus lenis*. But in course of time—fully a century and half later—this simple circular letter  $\circ$  and the nasal final  $\circ$  (in which the upper stroke is merely an appending hook) became so assimilated as to result in the modern  $\circ$ , which as an initial is now always mute, and used as a “proconsonant” corresponding to the true *spiritus lenis*; while as a final it continues to retain its original pronunciation *ng*—a strong distinct nasal.

The question of these phonetic changes and the modifications accordingly of their alphabet by the Coreans are two points intimately associated with the ancient pronunciation of the Chinese ideographs as originally introduced into the country in the eleventh century B. C. and especially at the time of the Buddhist propagandism in 372 A. D. The chief feature requiring special attention in this respect is the identity between the Corean and Cantonese pronunciation of Chinese, with one exception—but an exception that only accentuates the rule—of the *t* final in Cantonese being invariably replaced by *l* final in Corean. In their transliteration of Chinese, Coreans give six letters as finals, viz : *k*, *l*, *m*, *n*, *p* and *ng*. But in the transliteration of their own vernacular Coreans possess and constantly use not only these six but a final *t* as well, making seven finals in all for their own language. It is therefore evident that in rendering the sounds of Chinese words, Coreans were not debarred by any special defect in their vocal organs from pronouncing a final *t*. Thus the natural inference is that the sounds of Chinese ideographs as originally taught to Coreans, contained no *t* as a final but were regularly pronounced with *l* as the final, and this latter sound has been passed on accordingly from generation to generation. On the other hand, the Chinese are incapable of sounding *l* final; they are equal only to the utterance of that letter when initial; and no dialect possesses a regular *l* final in its pronunciation. The question is an interesting and important factor for the philological student; but whatever its solution, there is every reason to consider that when the Chinese ideographs were first introduced into Corea from the north of China, words now pronounced by Cantonese with *t* as the final, ended originally in *l*, and no Chinese word then ended in *t*. Regarding the pronunciation of Chinese, apart from the evidence supplied by dialects, it is not until the fourth

century A. D. that the student can find himself on sure ground. The propagation of the Buddhist religion had shown the necessity of some authorized standard for the transliteration of its Ritual into Chinese from the original Sanscrit; and Liao 了義, a learned priest during the time of the Tung-chin dynasty 東晉 (A. D. 400), selected thirty-six Chinese ideographs to represent the initial consonants of the Sanscrit alphabet. These phonetics, afterwards modified by Shen Yo 沈約 (A. D. 500) with the collaboration of certain Hindoo priests, continued to be the standard pronunciation of Sanscrit in Chinese until A. D. 1376, when they were finally revised and reduced to thirty-one phonetics—the three characters 知徹澄 representing three cerebrals of the Sanscrit being included under the corresponding palatals; 孃 under 泥; and 敷 under 非; the sounds respectively being considered identical in Chinese. These thirty-one ideographs are now known as the “Hung Wu Chêng Yün” 洪武正韻—*The Phonetics of Hung Wu* (the first Emperor of the Ming dynasty). These phonetics form an important link in the history of the invention of the Corean alphabet: and a comparison of them with the Sanscrit equivalents will supply the key to the grouping and pronunciation of the Corean letters. At the same time they are equally interesting as regards the Corean value of the sound of the Chinese ideographs and illustrate certain modifications that have occurred in aspirates or have otherwise affected the language.

The initial sound of each Chinese phonetic was intended to represent the value of a corresponding letter in Sanscrit and, tabulated as known and used by Corean scholars in the fifteenth century, they show as follows:—

1. The initial consonant sound in 疑, 見, 溪, 羣 represents the Sanscrit gutturals *n, k, kh* and *g*: which in Corean passed into ㅇ (*ng*), ㄱ (*k*) and ㅋ (*k'*) respectively. The Sanscrit sonant *gh* found no equivalent in Chinese. In Corean all distinction between surd and sonant has been neglected—colloquially the two sounds are interchangeable but made unconsciously on the part of the speaker, and accordingly the Corean ㄱ may be read *k* or *g*. The initial nasal ㅇ of the Corean corresponding to the Sanscrit *n*, was always so faint that it had early disappeared as a distinct initial; its place was taken by the *spiritus lenis* represented by the circle ○, which again in its turn became modified until it resembled the present nasal final ㅁ—a series of changes naturally resulting from the Corean system of writing down the page with a Chinese pen or brush.

2. The initial consonants in 泥, 端, 透, 定 represent the Sanscrit dentals *n, t, th* and *d*, which in Corean passed into ㄴ (*n*) ㄷ (*t*) and ㅌ (*t'*). The Sanscrit *dh* had no equivalent in Chinese; while in Corean all distinction of surd and sonant was neglected and only one letter *t* required as an initial with its aspirated form *t'*.

3. In Corean the trill ㄹ here follows, being defined as the initial sound in the Chinese character which in these phonetics was selected to represent the Sanscrit semi-vowels *l* and *r*. In Corean this trill is properly a sound ranging

between the two pronunciations, nearer *r* as an initial but approaching what may best be explained as a soft, modified *l* when final. But in transliterating Chinese words possessing *l* as the initial, the Koreans were unequal to the true phonetic value of the letter, and while retaining *l* wherewith to indicate the original sound, they modified and merged this distinct *l* pronunciation of the Chinese root into *n*, and then, following the peculiarities of the Korean vocalization of this letter they further modulated this *n* and finally dropped it in many words as a distinct initial consonant sound. This principle affecting the value and sound of *n* is likewise exemplified in Korean by the transliteration of the Sanscrit guttural, cerebral and palatal sounds of *n*, which as initial consonant sounds have entirely disappeared from Korean; they have been regularly replaced by the open vowel initial.

4. In transliterating the Sanscrit labials *m*, *p*, *ph* and *b* the Chinese introduced a variation in their pronunciation, in order to express the distinction of sounds in *p* and *b* when modulated and softened into *f* and *v* respectively. These allied sounds the Chinese classified as *heavy* and *light* labials. The heavy labials are 明, 幫, 滂, 並 and correspond exactly with the Sanscrit *m*, *p*, *ph* and *b*; whereas the three characters 微, 非, 奉 are considered light labials and represent the modified corresponding sounds of *v*, *f* (defined in Chinese as *f* clear) and *f* (defined as *f* thick), derived respectively from *m*, *p* and *b*. This divergence in pronunciation has been carried fully into modern Chinese, giving *m*, *p* and *p'* (*p* aspirated) the heavy labials as above; while *w* and *f* reproduce the light labials—the aspirated or thick *f* disappearing. The Korean vocalization on the other hand, is characterized by great simplicity and regularity. No regard was paid to any distinction between surd and sonant, nor did the aspirated *p* ever pass into *f* as seen in Chinese and in our modern English, where *ph* has the force and value of *f*.

The Korean letters ㅁ ㅍ ㅂ were taken to represent the Sanscrit *m*, *p* and *ph* (*p* aspirated). As regards the Chinese, however, there can be no question but that in selecting the ideograph 微 they intended to represent the Sanscrit semi-vowel *v*, a sound entirely unknown in Korean. Neither in Chinese nor in Korean is there any equivalent of the Sanscrit *bh*.

In short it may well be regarded as the invariable rule that where *w* appears as the initial sound of words in modern Mandarin pronunciation, its place is taken by *b* in Japanese, by a soft or modulated *m* in Korean and by *v* in the Shanghai dialect.

5. In the use of the Chinese characters 照穿牀 and 精清從 we discern the attempt to reproduce the sounds respectively of the Sanscrit palatals *c*, *ch* and *jh* and cerebrals *t*, *th* and *dh*. But in Korean with no distinction between palatal and cerebral or between surd and sonant, these sounds became conjoined and were represented by two letters, viz: ㄱ=*ch* and ㄱ'=*ch'* (*ch* aspirated). The Chinese, however, were further able by means of the initial sound in such words as 日 仁 而 兒, &c., to indicate the value of the Sanscrit *j*, calling it half palatal and half



cerebral. The Koreans in their first attempts to formulate an alphabet, followed the Chinese classification of sounds of the fifteenth century A. D. and invented the triangular letter  $\Delta$  to represent this *j* of the Chinese. But, as already explained, the pronunciation of this sound was outside the range of their current vocalization. The letter itself early disappeared from their alphabet and was replaced by the open vowel initial, which indicates the regular pronunciation of the Korean vernacular. Originally in Korean these Chinese derivatives were read with *n* as their initial, and this *n* is still used in Japanese pronunciation of Chinese ideographs. But in Korean the *n* sound was always faint and modulated until eventually it was dropped—a phonetic modification still exemplified in the modern vernacular, where as regards words purely Korean in their origin, *n* before the vowel *i*, &c., is constantly elided and made to disappear as a distinct initial consonant sound.

6. By means of the Chinese characters 心 and 邪 the original intention in respect to their selection was to indicate the variants between *s* and *z*. As regards 審 and 禪, the object was to mark the modifications of these two sibilants *s* and *z* into *sh* and *zh* respectively, *i.e.*, where the sibilant is softened by the presence of an outbreathing. While *s* and *sh* have remained as distinct regular sounds in modern Chinese, the two initials *z* and *zh* have undergone certain modifications, passing into *hs* and *sh* according to the position of the outbreathing. Thus 邪 in Mandarin is now pronounced *hsieh* and 禪 as *shan*. This latter Chinese character has, however, a strong aspirate when used in Buddhist books, ranging in value from *ch'* aspirated of *ch'an* to *s* (aspirated), approaching *z* (aspirated) in *shan* of the modern pronunciation. These four Chinese phonetics were selected to represent the sounds of the Sanserit sibilants; but to the Korean ear such minuteness of distinction was too cumbersome and only one letter 入 (*s*) was required to represent these four Chinese initial sounds. At the same time the value of the original sounds was not without its effect on the pronunciation of the Korean transliteration, and in many Chinese words now commencing with an initial *sh*, we find Koreans likewise modifying their initial *s* sound and unconsciously reproducing an approximation to *sh* or *hs* according as the outbreathing *h* follows or precedes the sibilant *s*. In Chinese words originally showing *z* as their initial, Koreans now follow their *s* sound by a *y*, but so modified that the *s* is emphasized while the *y* is merged into the pronunciation of the vowel immediately following with the effect of lengthening its value.

7. So far the Chinese had adhered to the Sanserit classification into gutturals, palatals, cerebrals, dentals, labials and sibilants. But in regard to the vowels or semi-vowels and the aspirate, this strict sequence and identity of correspondence between their phonetics and the Sanserit alphabet could no longer be maintained. In respect to words opening with a vowel sound, a distinction was drawn in the Chinese phonetics between an open clear vowel initial and the modified nasal *n* as the initial. For the former the character 喻 was selected and read *you* or *yu* in Korean, and as written ㊀ the circle 〇 was taken as

indicative of its value as an open initial. On the other hand, instead of the open vowel initial the nasal *n* appears in certain Chinese sounds as their initial which, when followed by the vowels *y* or *i*, were read with an enunciation corresponding with the ñ in Spanish. Only in Chinese this initial *n* was very faint, and as a nasal scarcely perceptible. But the sound had its distinct presence and influence on the language, so much so that in the fifteenth century the Koreans invented a special letter to indicate its individuality, viz : ㅇ composed of the circle ○ of the *spiritus lenis* with a diacritical mark like a hyphen (—) over it, thereby representing the affinity of the two sounds, both in writing and in pronunciation. The Chinese character 景 with its original sound of *nyeng*, for which the character 影 was subsequently used, was selected as the phonetic typical of this initial semi-vowel.

But the true use and value of this nasal *n* as an initial can be best studied from its Korean pronunciation, both as regards words indigenous to the language and especially in derivatives assimilated from Chinese, where there is a regular tendency to elide the nasal *n* before *y* or *i*.

Thus	니 다	<i>nikta</i>	is read	ikta	(ripe).
	낭 반	<i>nyang pan</i>	„ „	<i>yang pan</i>	(gentleman.)
	넋 적	<i>nyeit chyek</i>	„ „	<i>yeit chyek</i>	(ancient.)
	넴 녀	<i>nyem nye</i>	„ „	<i>yem ye</i>	(anxiety.)
		&c.,		&c.	

The Koreans drop the *n* as a distinct sound, leaving a sound which is practically only an open vowel initial, though at times the presence of the nasal *n* can be clearly detected in the utterance of certain speakers. As regards Chinese, however, the Shanghai dialect still preserves this nasal *n* initial as a regular consonant in conjunction with the words *y* and *i*, as may be seen in the following examples :—

	Shanghai.	Corean.	Peking.
月	nioh	ouel	yüeh
銀	niun	enn	yin
迎	niung	yeng	ying
願	nion	ouen	yüan
玉	niok	ok	yü
語	nü	ê	yü
愚	nü	ou	yü

8. As regards aspirates, the Chinese maintained the distinction between the soft sibilant aspirate approximating nearest to the sound of *sh* as heard in *pleasure*, etc., and the guttural aspirate proper in *horn*, etc.; and the two characters selected as representative of the two sounds were 曉 and 匣, read respectively in Corean *hyo* and *hap*. This *h* in 曉 has not, however, the distinct aspirate sound; it contains rather the rudiments of a faint *s* modified by an outbreathing and generally written *hs* for the transliteration of Chinese ideographs. Both in Cantonese and Corean the pronunciation agree in ignoring this *s* sound and retain the regular aspirate *h*, viz: *hiu*=*hyo*. But in Shanghai and Peking the presence of the *s* sound asserts itself to the exclusion practically of the aspirate proper, and 曉 is then read *h'io* in Shanghai (*h'*=*hs*) and *hsiao* in Peking.

In the Corean vernacular both sounds were represented by ㅎ, but in pronunciation this letter is found passing regularly into a modified *s* before the vowels *i* or *y*. This change from a guttural aspirate to a sibilant aspirate is made unconsciously by Coreans, while on the other hand, the true sibilant itself, in many words as uttered by uneducated Coreans, passes into a regular aspirate. As originally invented this letter ㅎ was intended to represent the sound of the sibilant aspirate (*hs*, *sh*), while in order to mark the proper guttural aspirate *h* the letter ㅎ was to be reduplicated, thus ㅎㅎ=*hh*, thereby accentuating the identity and affinity of the two sounds; and in many books, even as late as the seventeenth century, this combination of letters indicating the strong guttural aspirate occurs constantly in Buddhist liturgies. Accordingly the Chinese character 匣, the representative of this initial consonant, was first transliterated in Corean ㅎ학=*hhap*. But this nicety of distinction was early abandoned as too cumbersome; and regardless of philological accuracy the letter ㅎ was made to represent both the guttural or true aspirate and the sibilant aspirate indiscriminately. As regards the pronunciation of the Chinese character 匣, the ancient sound, as also the Corean and Cantonese, all agree in the value of *h* as the strong guttural aspirate, viz: *hap*. In Shanghai it is also read *ha* with the regular aspirate, but in modern Mandarin the guttural has given place to the sibilant aspirate, and 匣 always read *hsia*; the proper transliteration of such sounds (*hs*, *h'*, *sh*, etc.) has been a fertile source of learned disquisition by sinologues and others. But the general consensus is that the outbreathing of the aspirate precedes the sibilant, and that *hs* rather than *sh* indicates the correct pronunciation.

These thirty-one phonetics of *Hung Wu* supply the key to the order and arrangement of the Corean alphabet. The sounds were divided into two main groups—清 *clear* and 濁 *thick*—each again divided into 全 *wholly* and 次 *less*, according as the pronunciation of the letter was soft or hard. Unaspirated letters came under 清, aspirates under 濁, while sonants proper were classed under 次濁. Following the Sanscrit classification these sounds were further subdivided into gutturals, palatals, dentals, labials, sibilants, aspirates, etc. In regard to the



pronunciation of these phonetics, Coreans were at the time of the invention of their alphabet guided not by the sounds with which they themselves read the Chinese ideographs, but by their value and use as current in China at the beginning of the fifteenth century. For this special purpose the Coreans consulted the Chinese scholar 黃璨 Huang Ts'an, then living as an exile from China on their N. W. frontier beyond the Yaloo River. Several missions were sent by the King of Corea to obtain his assistance in elucidating the correct pronunciation of the Chinese characters. We can thus understand and explain the Chinese and the Korean vocalization of these phonetics, in several of which the differences are very marked and important. In these phonetics the Chinese characters are to be read with their sounds as recognized in the early years of the Ming dynasty A. D. 1400. But according to Korean scholars, the Korean pronunciation of Chinese goes back to the eleventh century B.C., and shows great modifications as compared with these phonetics. The ideograph 日 is transliterated *il* in Korean, but the presence of a faint nasal *n* can be traced in some dialects of modern Chinese and especially in Japanese. The ancient reading of the character is acknowledged to be *nyit*, and the sound of the nasal *n* may best be defined as ranging between the Sanscrit palatals *j* and *n*; and this may help to supply the clue to the divergence in the pronunciation of 日 as *nichi* in Japanese, *nyih* in Shanghai, compared with *jih* of the Ming dynasty and of modern Mandarin. The disappearance of this initial *n* in Korean is in strict conformity with the principles regulating Korean euphony, whereby this initial *n* before the vowels *i* or *y* passes into a faint nasal and finally disappears as a distinct sound, both in their vernacular and especially in their pronunciation of Chinese. Compare 녀 흘, which is transliterated *nycheul* but read *yecheul* (a cascade); 녀 품 transliterated *nyerām* but read *yerām* (spring); 님 사귀 *nipsakoui* but read *ipsakoui* (a leaf), etc., etc. Finally, we have only to study the regular pronunciation in the Shanghai vernacular to understand and appreciate the true value and use of this nasal *n* as an initial.

As regards 溪 and 滂 the true Korean transliteration gives no aspirate as here shown in these phonetics—they are written 계 and 방 and read *k'yei* and *pang* respectively—in the forms け and ぱ, *k'yei* and *p'ang*, we have merely a reproduction of the Chinese pronunciation of that period. As regards aspirates generally, the Korean pronunciation of Chinese presents so many anomalies that it is impossible to lay down any definite law governing their connection and use. Words are constantly occurring in Korean—words which have long been assimilated into the language—possessing strong aspirates, especially with the initial *p*, such as:—

罷 = p'a;	板 = p'an;	八 = p'al
販 = p'ai	筆 = p'il	必 = p'il
表 = p'yo etc., which in Chinese are marked by no aspirate.		

The two characters 微 and 非 are rendered ㅁ and ㅂ in Korean; but in the table of these phonetics, in order to indicate that these sounds are merely approximate, the labials are divided into two categories—重 *heavy* or *strong* and 輕 *light* or *modulated*; and the two characters are accordingly placed under the *light* or *modulated*, in order to show that the *m* and *p* sounds of the Korean transliteration require to be softened and modified so as to approach the Chinese pronunciation of ㄨ̣ (=v=w) in *wei* and of *f* in *fei*. In Korean, however, there are only two labials proper, viz: *m* and *p*, for the aspirated *p* is never modified into *f* but always remains a distinct labial, viz: *p* followed by a strong outbreathing.

While Coreans did not require any special form of letter to mark *sonants* as distinct from *surds*—the two sounds being interchanged in their daily speech, yet the authors of the alphabet were fully aware of the difference; and finding that the *checks* and *sibilant* were pronounced in Korean with a special emphasis so as to produce a new and allied sound, they very accurately represented this peculiarity of the Korean language by reduplicating these consonants, thereby indicating at the same time their true value and pronunciation, viz: ㄱㄱ=kk=g; ㅍㅍ=pp=b; ㄷㄷ=tt=d; ㅈㅈ=chch=j and ㅅㅅ=ss=z. And these *reduplicated* letters were originally intended to convey the sound and pronunciation of the sonants *g*, *b*, *d*, *j* and *z* as found in the Hung Wu phonetics. This principle was likewise carried into the aspirate, which in its *guttural* form they represented by ㅎㅎ=hh in contradistinction to *sibilant* aspirate ㅅ=hs or sh. This reduplicated form, indicating the true aspirate, appears regularly in Korean transliterations of Buddhist books; but in modern writing the two sounds are no longer differentiated, though in their colloquial the sibilant and guttural aspirates regularly occur. The following Table shows the Hung Wu phonetics with their corresponding Korean letters and sounds:—

七音	全清	次清	全濁	次濁
牙音	疑 의 〇	見 견 ㄱ	溪 계 ㅋ	羣 군 ㆁ
舌頭音	泥 니 ㄴ	端 단 ㄷ	透 투 ㄸ	定 뎡 ㄸ
唇音重 唇音輕	明 명 ㅁ	幫 방 ㅂ	滂 팡 ㅃ	竝 뎡 ㅃ
	微 미 ㅁ	非 비 ㅍ		奉 뎡 ㅍ
齒頭音  正齒音		精 정 ㅈ	清 청 ㅊ	從 죡 ㅉ
		心 심 ㅈ		邪 샤 ㅉ
		照 조 ㅈ		牀 쟝 ㅈ
喉音		喻 유 ㅇ	穿 천 ㆁ	影 영 ㆁ
		曉 효 ㆁ		匣 합 ㆁ
半舌 半齒	日 시 ㄴ		來 래 ㄹ	

Both Buddhist and national records concur in ascribing the honour of inventing the Corean alphabet to the fourth King of the present dynasty; and assign the year A. D. 1447 as the date of its official publication. The President of the Board of Ceremonies in the proclamation he issued in terms of the Royal Edict on the subject, recapitulates the great advantages accruing to the Corean student in possessing an alphabet equal to the correct transliteration of native words and Chinese ideographs. He refers especially to the clumsy system introduced by Syel Ch'ong 薛聰, the Buddhist priest who, towards the close of the seventh century A. D., arbitrarily selected certain Chinese characters to represent Corean inflection and agglutination on the same principle as the Japanese now use their *Kana* characters (假字). And this *Nido* 吏讀 syllabary, as it has been termed, still remains in constant use among petty officials—hence the name.

The present Corean alphabet owes its origin to the promptings of native ambition on the part of the King and Government to figure as an independent State. The Corean Envoys at the Court of the Ming Emperors found that all States having relations with China, possessed a literature and script of their own and distinct from Chinese. A school of languages had long been established in Nanking for the purpose of training Chinese as official interpreters and for conducting correspondence with neighbouring countries in their own vernacular. The King of Corea, eager to mark the individuality and independence that he claimed for his State, was desirous of abandoning Chinese as the official script of his Government. With the assistance of the Envoys who had acquired at Nanking a knowledge of the different alphabets in use by countries bordering on China, viz., Mongol, Thibetan, Burmese; and especially of Sanscrit, which was then largely studied in connection with Buddhist liturgy and ritual, the King evolved the present Corean alphabet, consisting of twenty-eight letters (now reduced to twenty-five) and ordered its adoption by his people and officials to the exclusion of Chinese. Native conservatism, however, proved insurmountable, and Chinese has continued to be used as the medium of correspondence, both by officials and by the educated classes generally—the native script being relegated to women and the uneducated masses.

But for purposes of education, especially in transliterating Chinese, the Corean alphabet has a recognized place; and the Chinese classics have accordingly been rendered in the vernacular to assist the student to the correct meaning and pronunciation of Chinese ideographs.

While drawing on the Hung Wu phonetics as above explained for the sounds and order of their alphabet, the Coreans went to the Sanscrit direct for the form of their letters. Since the first appearance of Buddhism in Corea at the end of the fourth century A. D., Sanscrit has been regularly studied by the Corean priesthood, who were long the sole repositories of literature in the country and wielded a powerful influence accordingly. Even as late as the seventeenth century, Corean

monks made a special study of Sanscrit and wrote learned disquisitions elucidating its history in connection with Chinese and Corean.

The Sanscrit alphabet passed from India through Thibet into China, and by the time it finally reached Corea the letters had been subjected to great modifications, necessitated from the circumstance that they had to be written, down the page, with a Chinese pen or rather brush, instead of horizontally with the Indian reed. Again under Corean hands this Sanscrit alphabet was further transformed, much as English print differs from English writing—the Coreans curtailed and modified the square or angular shaped letters of the Sanscrit into a short cursive script for convenience and speed in writing. And it is from this cursive script that the Coreans have evolved the form and construction of the letters of their alphabet.









In addition to the consonants of the Sanscrit alphabet, the other letters were all variously altered and modified; the divergences in some instances being very marked and striking. But these changes may all be studied in the exemplars given in the Buddhist Ritual of Incantation, known as the *Chen En Chip* 眞言集, an early Corean transliteration of the Sanscrit original with their Chinese equivalents re-published in 1778 A. D. This work likewise contains some interesting information regarding the Sanscrit alphabet as first introduced into Corea, and explains the modifications which the letters, both vowels and consonants, have undergone at the hands of the Buddhist priests to meet the difficulties of writing with a Chinese pen or brush. A knowledge of these changes and the principles governing their use, is essential to the student in tracing the identity between Sanscrit proper, written across the page, and Corean Sanscrit, written down the page in syllabary forms. And it is this Sanscrit syllabary combination that supplies the key to the present system of Corean writing, whereby two or more letters—one vowel with one or two consonants—are regularly grouped into one logotype.

As regards the Corean alphabet, so far as the consonants are shown as having been derived from the Sanscrit in the above table, there only remains one more consonant calling for special attention and study. When originally introduced into Corea, the Sanscrit semi-vowel *y* was written ㄹ but reduced to the form ㄹ for printed books. The letter, however, was further modified for purposes of their cursive script into the four forms ㄹ, ㄹ, ㄹ, ㄹ, and from these latter the Coreans drew their four letters possessing *y* as their initial sound, viz : ㅏ, ㅑ, ㅓ, ㅕ, *ya, ye, yo* and *you*; the connecting link of identification being found in the current Corean script. As regards the perpendicular stroke of the Corean, the principle corresponds with the horizontal or top line of the Sanscrit writing, on to which the letters proper were respectively attached.

The annexed table will show the series of changes which the Sanscrit letters have undergone before their final modification into the present letters representing the Corean alphabet :—

	Sanskrit Consonants			Modern Korean Consonants		
	as introduced into Corea in the IVth Century A.D.	as used in the XVth century A.D.		as written.	as printed.	
		as printed.	as written.			
क	ㄱ	ㄱ	ㄱ	ㄱ	ㄱ	k
न	ㄴ	ㄴ	ㄴ	ㄴ	ㄴ	n
ठ	ㄷ	ㄷ	ㄷ	ㄷ	ㄷ	t
र	ㄹ	ㄹ	ㄹ	ㄹ	ㄹ	{l r
म	ㅁ	ㅁ	ㅁ	ㅁ	ㅁ	m
प	ㅂ	ㅂ	ㅂ	ㅂ	ㅂ	p
स	ㅅ	ㅅ	ㅅ	ㅅ	ㅅ	s
ङ	ㅇ	ㅇ	ㅇ	ㅇ	ㅇ	ng
च	ㅈ	ㅈ	ㅈ	ㅈ	ㅈ	ch
ह	ㅊ	ㅊ	ㅊ	ㅊ	ㅊ	h
ज	ㅊ	ㅊ	ㅊ	ㅊ	ㅊ	j



As regards vowels, the modifications effected in the Sanscrit letters in different Buddhist books since their first introduction in the fourth century, have been both numerous and complicated, so much so that their identification has become practically hopeless as regards the principles guiding their evolution and construction. But while the mere shape of the letters affords no information to the student, the clue to their determination is supplied in the classification and order of the different vowel sounds, accompanied by their Korean transliteration and Chinese equivalents. This is more especially apparent for the vowel sounds of the Sanscrit *i* and *ri*. As taught to Koreans the Sanscrit vowels comprise a medley of dots, curves and strokes totally unlike their Sanscrit originals; whereas for purposes of writing in combination with the consonants, the vowel letters were further reduced to one or two short dots and curves. Thus the vowel *i* appears regularly as a curved stroke somewhat like a half circle ( to the left of the consonant, with which it was combined and formed a syllabary. The short vowel *ä* was treated exactly as in the regular Sanscrit—inherent and part of each consonant sound. But the two open Sanscrit vowels *a* and *ä* were taught under the forms  and , which latter were again further reduced to  and  for purposes of their current script in Sanscrit; and the right hand half of these letters supply the key to the Korean  *a*, which in their vernacular running hand was generally written with the distinctive dot or dash towards the foot of the letter. Where, however, the *a* sound was less prolonged the Sanscrit vowels were reduced to a mere appending hook, like a comma, placed to the right of the consonant, and this was further reduced for Korean into the dot under the consonant for *ä* short. The Sanscrit *o* was modified by the Korean Buddhist scholars into a series of short curves over each other; but where combined with a consonant in syllabary form these curves were connected so as to make a short wavy line under the consonant, and this latter form, together with the abbreviated modification  used in the Sanscrit sound *om*, transliterated  in Chinese, supplies the key to the prototype of the Korean vowel  (*o*), which in their cursive script approximates nearest to the modified Sanscrit original.

These modifications of the Sanscrit vowels and the four derivatives from the semi-vowel *y*, widely divergent as they are from their originals, fully illustrate and establish the principle which guided the Koreans in the selection and construction of the letters to indicate the vowel sounds of their language. But in tracing their formation, reference must always be had to the Korean cursive script as giving the key to their identification with their Sanscrit originals. The sharp angular form of the Korean letters in printed books was subsequently adopted to suit the exigencies of the engraver and facilitate his labours in cutting the wooden blocks from which their books were printed; angles and squares under such conditions would naturally present fewer difficulties than curves and circles. Koreans, however, continue to employ the cursive script—the Chinese pen, or rather brush, naturally lending itself to this form which, as thus written, offers a striking resemblance to the Sanscrit seen

on leaflets and charms obtainable for a few cash per sheet by Buddhist devotees at Corean temples.

While as regards vowels the identification between Corean and Sanscrit is far from easy, and in some measure neither complete nor satisfactory, for consonants on the other hand, the process of gradual transformation from Sanscrit to the present Corean letters is both clear and self-evident. But the student, desirous of further prosecuting his investigations on the subject of the Corean alphabet, is referred to the *Chen En Chip* 眞言集 and other Buddhist works.

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Four epochs mark the history of civilization and literature in Corea :—

- I. The introduction of Chinese writing by Ki Tzu 箕子 in 1122 B. C.
- II. The propagation of the Buddhist religion by missionaries (Chinese, Hindu and Thibetan) from China in the fourth century A. D.
- III. The revival of letters during the 新羅 Silla dynasty, 449-920 A. D.
- IV. The invention of the present Corean alphabet in 1447 A. D.

As a race the Coreans claim an antiquity dating back some two thousand years B. C. Tradition and history concur in ascribing the valley of the head-waters of the Sungari River as the cradle of their ancestors. At present two separate characteristics of type mark the people—the Manchū, tall of stature with well cut features, and the Japanese with its distinctive individualities of build and physiognomy ; and these characteristics are further borne out alike by tradition and by the history of the people. Originally a congeries of rude tribes scattered over the Corean peninsula, their land became the happy hunting ground of their northern neighbours, who impelled by the pressure of population and the severity of climate have, in obedience to a universal law of expansion, pushed their way southwards into warmer regions and more genial surroundings. The aborigines driven from their homes by these invaders from the north made their way into Southern Japan across the narrow straits through the Tsushima Islands, which in early years belonged to Corean domination. Apart from racial identification of type between modern Japanese and the ancient inhabitants of the Corean peninsula, Japanese have likewise a tradition that their own original home lay to the west, where the sun sank to rest in the ocean ; and their oldest historical records declare that they “descended from heaven in a boat”—clearly proving their Western origin from across the Tsushima Straits. Besides, in support of this identity of origin there stands out as a clear and distinct proof, that remarkable parallelism of grammatical construction and syntax between the two languages as at present spoken, which can only be explained by unity of race in prehistoric ages. The aborigines of Japan—Ainos—impressed their vocabulary on the immigrants from the peninsula ; but these latter were unable to abandon the grammatical construction of their sentences, which remains to emphasize the language as Corean in syntax with an Aino vocabulary.



Between the two countries the early history of art and literature had always been intimately associated. Korea imports and borrows from China, passing on her new civilization and literature to Japan, where the pupil more apt than the master and located in more favourable surroundings, has long outstripped Korea in the march of progress.

Out of the mists of antiquity and legend, the first acknowledged date in connection with the Korean race occurs in B. C. 1122 with the introduction of Chinese literature and civilization by Ki Tzu 箕子. Yet it is clear that even at that early period the Koreans were in possession of many elements of culture and society. A study of the native vernacular, eliminating all Chinese terms, proves the existence of a people early acquainted with the manufacture of iron and copper, but ignorant of silver and gold; charcoal alone being employed in their reduction of these two metals, for coal does not appear among the products of the country until very recent years.

Their dwellings, as evidenced from their vocabulary, were originally merely low mud huts or burrows in the ground—a style of housing which has come down to the present time and is still found among the poorer classes all over the country. The erection of proper dwellings and the system of heating their abodes by means of underground flues were arts borrowed from Chinese; and this is further seen in the use and meaning assigned to the word *pang* 炕, derived from the Chinese 房, meaning originally room, but in Korean vernacular conveying an idea always associated with the heating of the floor of the room.

As regards their numerals, one of the most important points in philology in respect to primitive races, Koreans are especially interesting. Only from 1 to 99 do they possess numerals which are unquestionably Korean in their origin. This limit up to 99 shows that their ideas and notions of property could not have been large—a primitive race with few requirements. But as the people advanced with the spread of civilization from contact with China, the Chinese numerals were imported to supply the deficiencies of the native vocabulary. And the identity of sound with which the numerals from 1 to 10, etc., are read as compared with their pronunciation in Cantonese, where *t* as a final replaces the *l* of the Korean, proves their early introduction into the latter language.

As for the fauna of the country, alongside of the Chinese names there are also in current use native Korean words designating most animals, both domestic and wild. In agriculture the people must early have made great advances, and rice and grain of various kinds were always known to them as also, of course, native implements of agriculture.

Possessed of a limited vocabulary suited to the requirements of a simple primitive tribe, Koreans drew on Chinese for new names and ideas necessary in their progress to a higher civilization. But all the peculiarities of Korean construction, idiomatic and grammatical, have remained unchanged; and in many words these Chinese terms have become so incorporated and assimilated into the language that

only a knowledge of Cantonese and the principles regulating Corean enphony can detect and trace their Chinese derivative. In the 玉篇 *Ok P'yen*, a Corean compilation of the 17th century, we have a clear and concise dictionary giving the Corean transliteration (with the meanings in Chinese) of all Chinese words occurring in the Corean language. A careful study of these Corean initials and finals as laid down in this dictionary and their comparison with the sounds as used in various dialects of China, especially Cantonese, may well warrant the scholar in accepting this Corean transliteration as the nearest approach to the true pronunciation of the ancient language of China—proving the great antiquity of the people and their early submission to Chinese civilization and influence.



## SPECIMENS OF COREAN WRITING.

(a) The square printed form.

우리 할 본분은  
 존경상대로다  
 죄를 쓴 것이  
 죠한을 구하리

(b) The cursive script ordinarily employed in letters and cheap editions of Corean novels.

우리 할 본분은  
 존경상대로다  
 죄를 쓴 것이  
 죠한을 구하리







# COREAN MANUAL.

## ALPHABET.

THE Korean Alphabet consists of twenty-five different letters, comprising eleven vowels and fourteen consonants. Three of the latter, however, possess a double signification and use depending on their position in the word or syllable; as an *initial*, ㅇ is the mute (or pro-consonant) preceding an open vowel sound, but as a *final* is always read *ng*; ㄹ as an *initial* has the sound of *r* or *n*, but as a *final* that of *l*; and ㄷ as an *initial* *s*, but when *final* *t*.

Coreans do not employ their Alphabet as in European languages, letter succeeding letter from left to right in horizontal lines; they group the words into syllables, and write in perpendicular columns commencing from the right hand top corner. Each word is broken up into its component syllables consisting of at least one vowel or diphthong with one consonant, either initial or final; and never more than three consonants and one vowel or diphthong can be grouped into one syllable. Thus in *kakera*, go, we have the word broken up into three syllables *ka-ke-ra* 가 거 라; *onera*, come, into *o-ne-ra* 오 너 라; care being always taken so to divide the syllables, as to be indicative of the base or root of the word, viz: *ka* and *o* respectively in the words before us.

No vowel can stand unsupported by an initial consonant; and, where there is no vocalized or pronounced consonant sound, the letter ㅇ is prefixed, being always in this position mute, with a force and usage similar to the cipher zero (o) in English. Hence the name "pro-consonant," assigned to it. Just as ㅎ corresponds to the *spiritus asper*, so ㅇ may very properly be called the *spiritus lenis*, indicating an open initial vowel sound, these two breathings having their correlation in Korean significantly marked by the forms of the letters representing their sounds. All the fourteen consonants can stand as initials preceding the vowel or diphthong of the syllable, but only seven single

consonants, **ㄱ** *k*, **ㄴ** *l*, **ㅁ** *m*, **ㄴ** *n*, **ㅇ** *ng*, **ㅂ** *p* and **ㅅ** *t*, and three double consonants, **ㄹ** *lk*, **ㄺ** *lm* and **ㄻ** *lp*, can be used as finals.

In conjunction with the vowels **ㅏ** *a*, **ㅑ** *ya*, **ㅓ** *e*, **ㅕ** *ye* and **ㅣ** *i*, the initial consonant or pro-consonant is written prefixed to the left of the vowel, but with **ㅗ** *o*, **ㅛ** *yo*, **ㅜ** *ou*, **ㅠ** *you*, **ㅡ** *eu* and **ㅚ** *ä*, it is always placed directly above them. The final consonant or consonants come in every case directly under the vowel: **발** *pal*, foot, **닭** *talk*, fowl. In **옷** *ot*, clothes, the letter **ㅇ** is the mute or pro-consonant always prefixed to the vowel proper in the absence of a regular pronounced consonant sound, and used merely for symmetry in writing.

As known and taught among Koreans, their alphabet is a pure syllabary, and the term *en moun* **언문** 諺文 includes both vowels and consonants, and means "vernacular literature" in contradistinction to *chinsye* **진서** 眞書 "true script," i.e. the Chinese written character.

## CONSONANTS.

The Consonants may be classified thus—

1. Four sharp checks, ... **ㄱ** *k*, **ㅂ** *p*, **ㅅ** *t* (final **ㅅ**) and **ㅈ** *ch*.
2. Four aspirated checks, ... **ㅋ** *k'*, **ㅍ** *p'*, **ㅊ** *t'* and **ㅌ** *ch'*.
3. Four reduplicated checks, ... **ㄲ** *kk*, **ㅃ** *pp*, **ㅆ** *tt* and **ㅈ** *chch*.
4. Three nasals, ... **ㄴ** *n*, **ㅁ** *m* and final **ㅇ** *ng*,
5. Spiritus lenis, ... **ㅇ** silent initial, or pro-consonant *t*.
6. Spiritus asper, ... **ㅎ** *h*, aspirate.
7. One sibilant, ... **ㅅ** initial *s*.  
with its reduplication ... **ㅆ** *ss*.
8. One trill, ... **ㄹ** *l* final, and *r* or *n* initial.



## ASPIRATED CHECKS.

The value of the breathing in the four aspirated checks is exactly that of the *spiritus asper* uttered with a strong out-breathing, and always after the consonant. Complete contact takes place in pronouncing the consonant; the breath is gathered and allowed to explode audibly and forcibly, directly this contact is withdrawn. In Corean there is no modifying or softening of the sharp checks in conjunction with the aspirate sound, such as *ph* into *f* in *philosophy*, or *th* as seen in *bath* or *bathe*. In Corean each sound is clear and distinct, first the check and then the aspirate. In transliterating these letters I have therefore adhered to the analogy of the Corean original, where the diacritical mark — is placed over the ordinary check, and used the forms *k'*, *p'*, *t'* and *ch'*, instead of *kh*, *ph*, *th* and *chh*, in which last the presence of *h* might suggest the modification of the checks with the softened sounds, *ph*, *th*, etc, of the English language. Again, as the aspirate sound invariably follows the consonant, the forms *hk*, *hp*, *ht* and *hch* are inaccurate and misleading, and therefore inadmissible.

## REDUPLICATED CHECKS AND SIBILANT.

Besides these ordinary and aspirated forms, the four checks, *k*, *p*, *t* and *ch*, are frequently pronounced by Coreans at the beginning of a syllable with so strong an emphasis that four new and allied sounds are evolved which may very properly be termed "reduplicated" checks. And the name "*reduplicated*" will serve to indicate the manner in which they are written as well as pronounced. It appears that the Coreans, instead of inventing letters to represent these sounds, have with great discrimination and accuracy taken the ordinary check as the basis, and, to indicate that the sound was to be intensified, reduplicated the initial consonant ㄱ, ㅍ, ㅌ and ㅈ as necessary. In ㄱ *keun*, catty, we have the regular sound of the ordinary check, ㄱ *k*, but by emphasizing the initial consonant, gathering the breath, and dwelling on it with considerable pressure so that the vowel sound following it is ignored and almost lost, we produce the reduplicated sharp check ㄱㄱ *kk*, as in ㄱㄱ *keun*, string. Similarly ㅍ *pye*, paddy, and ㅍㅍ *ppy*, bones; ㄷ *tāl*, moon, and ㄷㄷ *ttāl*, daughter; ㅈ *chata*, I sleep, and ㅈㅈ *chchata*, I plait.

The sibilant *s* is likewise found reduplicated, the sound being intensified by pressing the tongue against the roof of the mouth, gathering the breath, and then forcibly and sharply ejecting it with a strong hissing noise. Compare ㅅ *sata*, I buy, with ㅅㅅ *ssata*, I build; in the first we have the ordinary sibilant as in English, but in the second the enunciation is shortened, sharpened and intensified, all emphasis and accent being concentrated on the initial consonant sound.

Instead of reduplicating the consonant in writing, the Coreans generally employ ㅅ as a prefix to the left of ㅈ, ㅂ, ㄷ and ㅈ to indicate the reduplicated sound; and in a few books an initial ㅂ serves the same purpose. The name 된시옷 *toin siot*, which the Coreans assign to this reduplication of the four checks and the sibilant, defines clearly the nature of the spelling and the character of the pronunciation, *toin* being the adjective participle of 되다 *toita*, thick, and referring to the thickening of the ordinary current pronunciation of the initial check or sibilant, while 시옷 *siot* is the name by which the letter ㅅ is known to Coreans.

As regards the vowel or diphthong immediately following the reduplicated consonant, its quantity is naturally shortened. All breath, accent and emphasis are thrown on the initial consonant sound, and the vocal organs have neither time nor opportunity to dwell on the vowel.

#### TRILLS.

The two trills *r* and *l* are represented in Corean by the letter ㄹ, with the sound of *r* as an initial and *l* as a final. This final *l* does not correspond exactly to the English pronunciation of that letter; in Corean it is more softened or trilled, as may be observed from a careful study of the pronunciation of 불 *poul*, fire, 물 *moul*, water, etc. As an initial this letter is read *n* in words of Chinese derivation which possess *l* as the initial in their original. But in many words now assimilated into the language from Chinese, Coreans ignore the *l* of the radix sound and employ ㄴ *n* in their transliteration. Thus 의논 *eui-non* is from 議論 I consult, and is always written thus, instead of 의론 *eui-ron*, although this latter sound is one which the Corean vocal organs are quite capable of pronouncing.

#### EUPHONIC CHANGES.

Of the seven consonants employed as *finals* to close a word or syllable, five undergo certain modifications to meet the requirements of Corean euphony, the guiding principle being ease and freedom in pronunciation.

1. Final ㅈ *k* becomes *ng* before ㅁ *m* or ㄴ *n*.
2. Final ㅁ *m* approximates to the sound of *ng* before ㅈ *k*.
3. Final ㄴ *n* becomes *l* when followed by ㄹ.
4. Final ㅂ *p* becomes *m* before ㅁ *m* or ㄴ *n*.

5. Final ㄸ *t* (i) resumes its normal *s* sound before another ㄸ *s*.  
 (ii) becomes *n* before ㅁ *m* or ㄴ *n*.

And of the *initial* consonants the three following are subject to various euphonic changes in Korean pronunciation:

1. Initial ㄴ *n* (i) becomes *l* when preceded by ㄱ  
 (ii) is practically mute, or retains at most only a faint nasal sound, before the vowel sounds ㅣ *i*, ㅟ *ye*, ㅢ *yai*.

2. Initial ㅎ *h* may be heard pronounced as a faint *sh* sound before the vowel sounds ㅣ *i*, ㅟ *ye*, ㅢ *yai* and ㅠ *you*.

3. Initial ㄹ *l* is constantly modified from its true sound as a *trill* into a faint nasal *n*, in words derived from Chinese.

Thus 冷水 is correctly transliterated in Korean 링 슈 *rāing-syou*, meaning *cold water* in the sense of *drinking water*, but is pronounced *nāing-sou*. The initial *r* passes into a distinct *n*, while the *y* in *syou* (as we shall see later) merely prolongs the sound of the *ou*. The rule is that, for purposes of transliteration, ㄹ is retained to mark the original *l* sound of the initial letter of the radix; but in pronunciation it shades off into a faint *n* or *ng*, at times even disappearing entirely as an initial consonant sound, especially before the vowel sounds ㅣ *i*, ㅟ *ye* and ㅢ *yai*. This may be explained from the fact that in many words purely Korean in their origin, an initial *n* before these three vowels is subject to a process of modification and elision—the indolent habits so characteristic of the people as a race naturally extending to their manner of speech.

Where, however, the word derived from the Chinese has become thoroughly assimilated into the language, so that to the native scholar all trace or knowledge of its derivative root has really disappeared, the consonant *n* is regularly resorted to, both in writing and in pronunciation. Thus the common term 난리 *nan-ri*, (pronounced *nalli*) meaning *war*, comes from the Chinese roots 亂 (disorder), and 離 (separation), the former of which, however, when used by itself and written singly, is very correctly transliterated 란 *ran* in native Dictionaries.

We thus arrive at the following complete

TABLE OF CONSONANTAL SOUNDS.

ㄱ (1) *k* as in *keel*: **갓** *kat*, hat;

**각** *kak*, each.

ㄴ (2) *g* when the *k* passes into a sonant:

**간다** *kanta—ganta*, I go;

**길** *kil—gil*, road;

**개** *kai—gai*, dog.

(3) *ng* (final) when followed by ㅁ *m* or ㄴ *n*:

**약물** *yak moul—yang moul*, medicinal water;

**넉넉이** *nek neki—neng neki*, sufficiently.

ㄷ *kk* or *g*:

**꿀** *kkoul—goul*, honey;

**꽃** *kkot—got*, flower;

ㅋ *k*, The hard *k* sound followed by a strong aspirate:

**코** *k'o*, nose;

**칼** *k'al*, knife.

ㅍ (1) *p* as in *paper*: **밥** *pap*, food;

**비** *päi*, boat.

(2) *m* (final) when followed by ㅁ *m* or ㄴ *n*:

**밥먹다** *pap mekta—pam mekta*, I eat food;

**잡놈** *chap nom—cham nom*, idler.

ㅂ *pp* or *b*:

**배다** *ppaita—baita*, I extract;

**빨리** *ppalni—balli*, quickly.

ㅍ *p*, the sharp *p* sound followed by a strong aspirate:

**팔** *p'al*, arm;

**팔다** *p'alta*, I sell;

**풍** *p'oung*, wind.

ㄷ (1) *t* as in *top*, used as an initial only :

돈 *ton*, money ;

다리 *tari*, leg.

(2) *ch* as in *church*. This sound is found in the two purely Korean words

도회 *tyoheui*—chyoeui, paper ;

도타 *tyot'a*—chyot'a, good ;

and also in words of Chinese origin when this consonant is followed by the vowel sounds | *i*, ㅑ *ye*, ㅓ *yei* or ㅕ *yo* :

디경 *tikyeng*—chikyeng, territory ;

데미다 *tyemch'ita*—chyemch'ita, I divine ;

데즈 *tyeichā*—chyeichā, disciple ;

도목 *tyomok*—chyomok, section.

ㄸ *tt* or *d* ;

따리다 *ttarita*—darita, I beat ;

땀 *ttām*—dām, sweat.

ㄷ (1) *t'*, the sharp *t* sound followed by a strong aspirate, but never modified into the sonant *th* as in *bathe* :

톱 *t'op*, a saw ;

툼 *t'eum*, a crack.

(2) *ch'*, when preceding the vowel sounds | *i*, ㅑ *ye* and ㅓ *yei* in a few words derived from the Chinese, after the manner of its prototype ㄷ :

리국홍다 *t'ikoukhāta*—ch'ikoukhāta, I govern ;

현장 *t'yenchyang*—ch'yenchyang, ceiling ;

테면 *t'yeimyen*—ch'yeimyen, self respect.

ㅈ *ch* as in *church* : 짐 *chim*, a load ;

죽다 *choukta*, I die.

ㅉ *chch* or *j* :

쫓다 *chchyotta*—jyotta, I drive away ;

짜다 *chchata*—jatta, taste salt.

ㅈ *ch'*, the sound of *ch* followed by a strong aspirate:

침 *ch'im*, lance;

총 *ch'ong*, gun;

칩 다 *ch'ipta*, cold.

ㄴ (1) *n* as in *name*: 나라 *nara*, kingdom;

높 다 *nopta*, high.

(2) *l* when preceded or followed by ㄹ :

별 노 *pyelno*—pyello, especially;

발 노 *palno*—pallo, with the foot;

난 리 *nanri*—nalli, war.

(3) mute generally as an initial before the vowel sounds ㅣ, ㅑ, ㅓ and

ㅕ *yeyi*, sometimes shading into a faint nasal *n* or *ng*:

닉 다 *nikta*—ikta, ripe;

네 적 *nyeichyek* or *ngyeichyek*—yeichek, ancient times;

너 름 *nyerām*—yerām, summer;

니 *ni* or *ngi*—i, tooth.

ㅁ (1) *m* as in *man*: 몸 *mom*, the body;

물 *moul*, water.

(2) *ng* (final) when followed by ㄱ:

섬 기 다 *syemkita*—syengkita, I serve;

감 기 *kamkeui*—kangkeui, cold in the head.

ㅇ (1) *spiritus lenis*, or mute initial, always prefixed to vowels in the absence of a vocalised consonant, and hence termed the “pro-consonant”:

아 바 지 *apachi*, father;

연 기 *yenkeui*, smoke;

울 다 *oulta*, I cry;

요 *yo*, bedding.

(2) *ng* at the close of a syllable:

방 *pang*, a room;

강 *kang*, river;

송곳 *songkot*, awl.

ㅎ (1) *h*, spiritus asper, always separate and distinct, as in *ink-horn*, *short-hand*, etc, and never coalescing with a consonant:

박회 *pakhoi*, a wheel;

곁히 *kyetheui*, beside;

후에 *houei*, after;

학당 *haktang*, school.

× (2) faint initial *sh* before the vowel sounds | *i*, ㅜ *ye*, ㅟ *yei* and ㅠ *you*:

힘 *him*—shim, strength;

혀 *hye*—shye, the tongue;

hem *hyeim*—shyeim, number;

흉년 *hyoungnyen*—shyoungeinyen, year of famine.

ㅅ (1) *s* when initial, as in *sun*:

삽 *sap*, spade;

사람 *sarām*, man;

삭돈 *sakton*, wages.

(2) *t* when final, as in *bit*:

것 *ket*, thing

밭 *pat*, field;

못 *mot*, nail.

In this latter position however it is subject to two euphonic changes:

(a) resuming its normal *s* sound when followed by another ㅅ *s*:

갓스로 *katsäro*—kassäro, with a hat;

못쓸것 *motsseulket*—mosseulket, useless thing.

(b) passing into an *n* sound when followed by ㅁ *m* or ㄴ *n*:

못 먹다 *motmekta*—*monmekta*, I cannot eat;

빛나다 *pitnata*—*pinnata*, brilliant.

ㅆ *ss* or *z*:

쓰다 *sscuta*—*zeuta*, I use;

씻다 *ssitta*—*zitta*, I wash;

쏘이다 *ssoita*—*zoita*, strike upon.

ㄷ (1) *l* as in *call* or *milk*, when closing a syllable either singly or in conjunction

with ㅋ *k*, ㅁ *m*, or ㅍ *p*:

날 *nal*, day;

발 *pal*, foot;

맑다 *malkta*, clear;

끓다 *salmta*, I boil;

앓다 *syelpa*, I grieve.

(2) *r* as in *carry*, when between two vowels, or a vowel and the aspirate ㅎ:

마라 *mara*, don't;

나라님 *naranim*, king;

말하다 *marhata*, I speak.

(3) *n* (initial) in words derived from the Chinese, in which a distinct *l* sound appears in the roots:

리일 *lāiil* pronounced *nāiil* coming day, *i.e.* to-morrow;

로인 *loin* pronounced *noin* old man.

뢰성 *loisyeng*, pronounced *noisyeng*, thunder.

(4) almost mute initial with a faint nasal sound before the vowel sounds

ㅣ *i*, ㅈ *ye* and ㅊ *yei*, in words derived from the Chinese:

리 *ri*—*i*, profit;

령서관 *ryengsākoan*—*yengsākoan*, consulate;

례모 *ryeimo*—*yeimo*, manners.



## VOWELS.

The Corcan Alphabet contains eleven vowels:—

아 a	오 o	으 eu
야 ya	요 yo	이 i
어 e (ō, or ŭ)	우 ou (u)	으 ă (short)
여 ye (yŏ, or yŭ)	유 you (yu)	

## PRONUNCIATION AND transliteration.

In transliterating these vowels I have deemed it advisable, apart from other considerations, to adhere to the system introduced by the French missionaries in their *Dictionnaire Coréen-Français* and *Grammaire Coréenne*, two monuments of painstaking accuracy and erudition.

No doubt to the employment of the letter *e* to represent the vowel sound 어 some exception may legitimately be taken by an English student. The letter *o* supplemented by a series of diacritical marks might at first sight appear more appropriate. But when we come to a careful consideration of the diphthong combinations derived from this vowel, the use of the letter *o* associated with diacritical marks will be found attended with greater difficulties than the employment of the single letter *e*. Certainly experience proves that the forms *e*, *ye*, *ei* and *y ei* will be much less perplexing to the student, and will help to convey a clearer idea of the pronunciation of their sounds, than can ever be done by *oi*, *y oi*, etc. In these diphthongs *ei* and *y ei* exhibit in their transliteration the value of the use of the English *e*, and correspond very much with *ei* in *eight* and *ye* in *yca*. For the vowel 어 itself, no single letter can, for purposes of transliteration, properly define or determine its phonetic value. The sound varies in different words, even in those of the same spelling in Corcan. As a general rule it approaches nearest to the “neutral” vowel in *err*, *verge*, *sir*, *bird*, *absurd*, ranging from *ō* short in closed syllables to *ă* short in words where the vowel sound is somewhat more prolonged. The letters *e* and *ye* then are only to be accepted as symbols for the Korean vowels 어 and 여—the least objectionable under the circumstances, and especially as obviating elaborate diacritical marks. At the same time the simplicity and regularity of the Korean alphabet will early enable the student, to dispense with all adventitious aids derived from any system of symbols which, however carefully selected for purposes of transliteration, can at best only give an approximation to the vowel sound

The vowels **아 오** and **우** are clear, open and distinct, and in sound are fairly represented by their English equivalents *a*, *o* and *ou*, in *father*, *soft* and *uncouth*, while in quantity they are found pronounced either long or short; occasionally they are so prolonged that, judging from the analogy of a few words, it would seem that they must have been followed by the vowel **으** *eu*, and that this must have been gradually dropped in writing—an abbreviation to which the Korean script, down the page, would naturally lend itself.

The vowel **이** has likewise a long and short sound ranging from the long *i* in *ravine* to the shortened vocalization in *pin*, *kin*; but it never possesses the broad sound of *i* in *light*, *life*, etc.

In **으** we have normally the French sound *eu* reproduced and in its diphthong combinations this phonetic is especially apparent; but occasionally this vowel is modified so as to approximate to the sound of *i* or *y* in *pity*.

The vowel **ㅓ** is known to Coreans as *aräi a* or lower *a* in contradistinction to the regular open *a* sound, which they term *ouei a*, or upper *a*; in pronunciation its sound may be best defined as the sound of *ä* short, but more quickly enunciated and occasionally merging into the sound of **으** *eu*, especially in particples and in the Opposite Case.

In the four forms **야 여 요** and **유** we have a series of compound or double vowels constantly occurring in Korean, and consisting of a *y* sound prefixed to the simple vowels *a*, *e*, *o* and *ou*, viz: *ya*, as in the English word *yard*; *ye*, as in *yeoman*; *yo*, as in *yore*; and *you*, as in *youth*. But in many Korean words, and especially after an initial **ㄴ** or **ㄹ** the effect of this *y* sound is merely to lengthen the pronunciation of its radix vowel, with which it coalesces so as practically to disappear. A knowledge of this use and practice will greatly assist the student to a correct pronunciation of many words in Korean: **몇** (how many) is spelt *myet*, but read *met*, as in the English *met*; in **조선** (the native name for the kingdom of Corea), the *y* merely lengthens the vowel sounds *o* and *e*, which are then read with a value and quantity much as in English—*Cho-sen*. The name for the capital of the country **서울** has given rise to constant vagaries, both in pronunciation and in transliteration. The Korean spelling is dissyllabic, **서** *sye*, read *sc*, where *e* has the sound of the “neutral” vowel, or *ur* vocal, heard in *err*, *sir*, etc., and **울** *oul*, where *ou* has the English *u* sound heard in *youth*, pronounced, however, with a shorter accent, and nearer the *u* in *pull* than the corresponding sound in *pool*. There is, however, a constant tendency on the part of students to elision, reducing the sound to one syllable, with the pronunciation of *Syoul* (rhyming with *school*), a word **술** which in Korean means *wine*.

TABLE OF VOWEL SOUNDS.

아 *a* as in *father*: 말 *mal*, language;

맛 *mat*, taste.

야 (1) *ya* as in *yard*: 약 *yak*, medicine;

냥 *nyang* 100 cash.

(2) when preceded by ㅏ or ㅗ, the *y* is almost dropped, leaving merely a lengthened *a* sound:

상히 *syang-hăi*—sang-hăi, always;

작별하다 *chyakpyelhăta*—chakpyelhăta, I say farewell.

어 *e* as in *herd* (neutral vowel), with a sound ranging from *ö* short to *ÿ* short and a pronunciation that varies even in words of the same spelling:

엔덕 *entek*—öntök, a slope; but 어룬 *eroun*—ÿroun, elder;

업다 *epta*—öpta, I carry; but 업다 *epta*—ÿpta, I have not;

덥다 *tepta*—töpta I cover; but 덥다 *tepta*—tüpta, warm.

여 (1) *ye* as in *ycoman*: 여러 *yere*, several;

여기 *yekeui*, here.

(2) when preceded by ㅏ or ㅗ, the *y* is almost dropped, leaving a lengthened *ë* (neutral vowel) sound:

섭섭하다 *syepsyephăta*—sépsěphăta, I am sorry;

젖 *chyet*—chět, milk.

(3) occasionally, when preceded by ㅓ or ㅕ, the *y* is almost dropped, and leaves the long *e* sound of *get* in English:

몇 *myet*—mét, how many;

벼 *pye*—pé, paddy.

오 *o* as in *soft*, with the regular sound of *o* in English, varying between the *o* of *or* and *ore*:

모도 *moto*, altogether;

산골 *sankol*, a dale.

요 (1) *yo* as in *yore*: 욕 *yok*, abuse;

요란 *yoran*, tumult.

(2) when preceded by 人 or 人, the *y* is almost dropped, leaving merely a

long *o* sound: 소문 *syomoun*—somoun, rumour;

좁다 *chyopta*—chopta, narrow.

우 *ou* as in *uncouth*, approximating more to the *u* sound in *pull*, than the *oo*

sound in *pool*: 문 *moun*, a door:

불 *poul*, fire.

But at times his sound is distinctly prolonged:

Compare 눈 *noŭn*—noon, snow, with 눈 *noŭn*, the eye.

유 (1) *you* as in *youth*: 유모 *youmo*, nurse;

윤달 *yountal*, intercalary month.

(2) when preceded by 人 or 人, the *y* is almost dropped, leaving merely

a long *ou* sound: 술 *syoul*—soŭl, wine;

주인 *chyouin*—choŭin, landlord.

으 (1) *eu* as in the French *peu*:

그 *keu*, that;

스물 *seumoul*, twenty.

(2) *i* or *y*, as in *pity*:

김서방 *keumsyefang*—kimsyepang, Mr. Kim;

슬라 *scult'a*—silt'a, I refuse.

이 *i* with a sound varying from *i* short in *pin*, *chin*, etc. to *i* long in *ravine*:

Compare 긴하다 *kŭnhata*, important, with 길다 *kilta*, long;

비하다 *pŭhata*, I compare, with 비단 *pitan*, silk.

ㅅ *ä* as in *tap*, with the sound of *a* distinctly shortened:

Compare 말 *mäl*, a horse, with 말 *mal*, speech;

까지 *kkächi*, until, with 가지 *kachi*, a branch.

## DIPHTHONGS.

In order to meet the vocal sounds which their alphabet so far failed to express, the Koreans very aptly availed themselves of certain diphthong combinations and thereby evolved twelve distinct forms and sounds:—

애 ai	외 oi	와 oa
이 äi	위 oui	왜 oai
에 ei	위 youi	위 oue
예 yei	의 eui	웨 ouei

### PRONUNCIATION AND TRANSLITERATION.

**애 ai.** In enunciation, these two diphthongs are practically identical, while  
**이 äi.** in sound they range from the open *ai* in *main* (mane), to the shorter vocalization of *ai* in *said* (sed); the difference is generally regulated by the accent or emphasis with which they are pronounced:

Compare **대신** *taisín*, minister, with **대신** *täisín*, on behalf of;  
**새로** *sairo*, newly, with **대로** *täiro*, according to.

**에 ei.** This diphthong has the sound of the English *e* in *get*, *met*, etc., but at times is found prolonged, so as to correspond with the *ei* in *eight*:

Compare **전에** *chylenei*, before, with **셋** *seit*, three.

**예 yei.** In this diphthong we have the *y* sound prefixed to **에 ei**, as in *yes*, *yea*.

**예비하다** *yeipihäta*, I prepare.

**외 oi.** (1) As a general rule, in closed syllables this diphthong approximates closely to the English *oi* in *soil*:

**외시다** *moisita*, I serve.

(2) but in open monosyllables it resembles the German modified *o*:

**쇠** *soi*—sö, iron;

**죄** *choi*—chö, crime;

**보** *poi*—pö, linen;

**되다** I become, may be read either *toita* or *töta*, but has more often the latter sound.

**위** *oui*. (1) This diphthong, in an open syllable and not preceded by a consonant, is fairly represented both in sound and spelling by the French *oui*, or English *we*:

**위 엄** *ouiem*—weöm, dignity;

(2) but when preceded by a consonant, the sound of the two vowels **우** *ou* and **이** *i* further coalesces and approximates nearly to the German *ü*:

**뒤** *toui*—tü, behind;

(3) in many words, especially after an initial *p*, the vowel sound *ou* disappears, leaving only a long *i* sound as in the English *fatigue*:

**브이** *poui*—pí, a broom;

**빈 방** *pouin pang*—pin pang, empty room.

**위** *youi*. This diphthong, which appears only in a few words—all derived from Chinese and all commencing with the aspirated check **ㄱ**—has the sound of *oui* with *y* prefixed: but, instead of being clearly pronounced, the *y* has merely the effect of prolonging the quantity of the original *oui*:

**취 하다** *ch'youihāta*—choühāta, I am drunk.

**의** *eui*. This sound is one of considerable difficulty to explain, for, as the two vowels do not distinctly coalesce, it cannot be regarded as a diphthong proper. In open syllables it may be defined as a short *ü*—with the regular sound of *ü*, not like the English *w*—joined to the vowel *i*. But when preceded by a consonant, the *ü* sound tends to disappear, leaving only the vowel *i* to be clearly enunciated, with a sound much like that of *i* in *wick*:

Compare **의심** *euisim*—üsim, doubt, with **기호** *kuiho*—kiho, flag.

**와** *oa*. The value and quantity of the *o* in *oa* here corresponds with the vowel *u*, which, when joined to the open *a* (as in *father*), produces a sound represented by the English *ua* in *quaff*, or *wa* in *waft*:

**이 리 와** *iri oa*—iri wa, come here:

**활** *hoal*—hwal, a bow;

**과 부** *koapou*—kwapou, a widow.

**왜** *oai*. In this diphthong, which rarely occurs in Korean words, we have the vowel **오** *o* and the diphthong **애** *ai* coalescing, so as to produce the sound of the English *wai* in *wait*,—the *o* having the force of *u* or *w* as in the case of the preceding diphthong:

**왜** *oai*—wai, Japanese;

**해** *hoai*—hwai, torch;

**왜** **풍** *oaip'oung*—waip'oung, typhoon.

**위** *oue*. The phonetic value of the **우** *ou* here is a *w* sound with a quantity somewhat more prolonged than the *u* or *w* in the two previous cases, while the **어** sound corresponds to the short *ö*. As a general rule, the pronunciation of the English *wo* in *won* may be accepted as giving a fair rendering of the sound of this diphthong:

**원 망** *ouenmang*—wonmang, discontent;

**웨이** *ouei*. Here we have the vowel **우** *ou* and the diphthong **어** coalescing so as to produce a sound approaching to the English *ue* in *quell* or in *well*:

**궤** *kouei*, box;

**웨이** *ouei*, why?;

**훼 방** *houeipang*, slander.



# NOUNS.

## SYSTEM OF DECLENSION.

The chief feature in the declension of Corean nouns is the regular system of agglutination employed to express case relation. The noun-root remains unchanged throughout the declension, or is at most only slightly modified so as to meet the requirements of Corean principles of euphony, viz: ease in enunciation of consonants and harmonic affinity in vowel sounds.

Every Corean noun has normally, in addition to the root-form, nine different formal agglutinations expressive of case relation. But it should be observed at the outset that, while these case endings appear regularly in vernacular *writing*, there is in *conversation* a constant tendency to dispense with their use, in consequence of their somewhat cumbersome character. This is especially marked in the case of the Nominative, the Genitive and the Accusative, the root-form of the Noun being constantly employed in their stead without any loss in perspicuity of meaning. The terminations for the Instrumental, the Locative and Ablative cases are more regularly retained in Corean colloquial; and, though the noun-root may at times be loosely employed in the place of the Dative, Coreans desiring to be accurately understood are careful to add one of the case-endings or post-positions expressive of this case relation.

## PARADIGM OF CASE SUFFIXES.

1. *Root Form*: may be used in the place of almost any case, remaining unchanged.
2. *Nominative*: (subject of sentence), *i*, *si*, *ch'i*, *ka* or *hi*.
3. *Instrumental*: by, with, for, through, to, towards, etc., *euro*, *no*, *säro*, *chäro*, *ro* or *heuro*.
4. *Genitive*: of (possessive), *cui*, *säi* or *heui*.
5. *Dative*: to, unto, etc., *cuikei*, *säikei*, *heuikei*, or in the contracted forms *kei*, *kkei*, *kkeui*.
6. *Accusative*: (object of sentence) *eul*, *seul*, *ch'eul*, *reul* or *heul*.
7. *Vocative*: oh! *a* or *ya*.
8. *Locative*: in, on, at, to, into etc., *ei*, *säi* or *hei*.
9. *Ablative*: from, since, at, etc., *cisye*, *säisye* or *heisye*.
10. *Oppositive*: as for, with reference to, etc., *eun*, *seun*, *ch'eun*, *neun* or *heun*.



In the Accusative and Oppositive cases *āl*, *ān* etc. are frequently substituted for *eul*, *eun* etc. The two vowel sounds *ā* and *eu* appear to be interchangeable in this position, the form of the Corean *ā*—a small dot—being better adapted for speed in writing than *eu*, which is represented by a long horizontal stroke. In pronunciation, however, the sound of *ā* in this position approximates more nearly to the sound of *eu* than to its strictly proper sound of *a* short.

The *eu* of the Genitive *eui* and the Dative *euikei* is generally dropped when preceded by an open vowel at the end of the noun-root, the *i* being further modified and coalescing with the final vowel of the root, so as to form a distinct diphthong sound. Thus *soichyet* is regularly used for *socui chyet*, cow's milk, and the Dative *socuikei* is also contracted into *soikei*, the value of *oi* in both instances being that of a pure diphthong, in which the *o* and *i* coalesce and give a sound indistinguishable from *ö* in German.

In the Dative case, the *eui* of *euikei* is frequently dropped, leaving only *kei* as the distinctive Dative ending, and this is generally further modified into *kkei* or *kkeui* for euphony. Thus

말께	시러라	하늘님 께	빌다
mälkkei	sirera	hanälnim kkeui	pilta
to horse	load	to heaven	I pray
(Load the horse.)		(I pray to heaven.)	

This last form is generally used as an honorific, implying respect on the part of the speaker.

#### ON THE FORM AND USE OF THE CASE SUFFIXES.

For words closed by a consonant the *Nominative* ends in *i*, which is in some cases aspirated or modified into *si* or *eh'i*, so as to bring the case-ending into euphonic accord with the final consonant of the noun-root. In nouns terminating with an open vowel, however, the *Nominative* appears in the form of *ka*, or *hi* where an aspirate is required.

For the *Accusative* case *eul* is the distinctive ending, and for the *Genitive*, *eui*; but both these forms are subject to the various modifications enumerated in the Paradigm of case suffixes.

The normal form of the *Dative* case ending is *euikei*. This appears, however, like the post-positions 안테, 드려 and 더러, which are frequently substituted for it, to be properly restricted to persons and animate objects. It is moreover frequently subject to modifications and contractions, as specified in the Paradigm above given.

The *Instrumental* case ends normally in *ro*, but assumes the modified form of *no*, in accordance with principles of Corean euphony, when the case-ending is immediately preceded by an *l* at the end of the noun-root. This case, in addition to its strictly *Instrumental* sense of *by*, *with*, etc., very frequently bears a final sense, being used to express *purpose for*, and *direction through or towards*—ideas obviously consequent open or evolved from the idea of instrumentality. We thus find it constantly used with nouns of place and names of places, instead of the locative ending, e.g.

집으로 간다 is equivalent to 집에 간다 I go home.

There are, however, two proper forms expressive of local case-relation :

(1) the *Locative* agglutination *ei*, normally used where *rest in* or *on* or *direction towards* is implied;

(2) the *Ablative* agglutination *eisye* normally used where *direction from* has to be expressed. But at times these two forms appear to be interchanged, the *sye* of *eisye* being regarded as a merely enclitic particle added for the sake of euphony; and the *Ablative* form thus sometimes bears a purely locative sense, especially in the case of nouns denoting inanimate objects.

The commonest form of the *Vocative* is that which ends in *a*; but this case suffix is often dispensed with entirely, its place being frequently filled by one of the exclamatory interjections with which the language abounds.

In addition to these case-endings, the Coreans possess a form peculiar to their language, to which has been assigned the name of the *Oppositive* case. Ending normally in *eun* or *an*, this case has a meaning and use precisely equivalent to the English prepositional phrase *as for*, *with reference* to etc. It occurs constantly in both colloquial and written Corean; it is sometimes even added to the noun root and used as subject instead of the *Nominative* case. Its use is always to mark the contradistinction of two opposing ideas or propositions, and from this circumstance it has derived its name of *Oppositive*. It is not restricted to nouns alone, for nearly every part of speech may receive the suffix, where two ideas are contrasted as placed in opposition. The suffix has no independent use or meaning as a Corean word, but being chiefly employed with nouns the form has been included among the case endings for convenience of reference and explanation.

Similar case-endings are likewise found in the declension of the pronouns; only in the *Genitive* case *eui* is contracted into *i* for sake of euphony after the open vowel sounds of the root forms **내** my, and **네** your, appearing for instance, instead of **나의** and **네의**. And a similar contraction also occurs frequently in the *Dative* case. The pronouns in fact follow on this point the rule already given for nouns proper, where root form ends in an open vowel.

## METHODS OF DENOTING NUMBER, GENDER, &amp;c.

The Korean noun possesses no regular inflexion for Number—the suffix *teul*, which is occasionally utilized for this purpose, taking all the case terminations of a regular noun in the singular. But this *teul* is not properly an agglutination for the plural; for in Korean, nouns must be rendered either singular or plural according to the context or meaning of the speaker as may be best gathered by the listener. When *teul* is affixed to a noun, it is chiefly employed to indicate or express an *indefinite* number. Thus *hān sarām oatta*, one man came; *tou sarām oatta*, two men came; but *sarām teul oatta*, men came, implying an *indefinite* number.

No distinction for Gender exists in Korean as an inflexional form. When sex has to be specially indicated, independent names are employed to designate the object and its sex, or where such names or nouns are wanting in the language, resort is had to the two prefixes *am* (female) and *sout* (male) placed immediately before the noun.

In Korean there are no Articles properly so-called. The demonstrative pronouns are however employed with a meaning and use, corresponding to the definite article in English; and the Korean numeral *hān* (one) used as an adjective, qualifying and prefixed to the noun, may legitimately be translated *a* or *an* for our English indefinite article.

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N.B.—With regard to the following declension tables, it should be observed that, though all the case endings have for the sake of completeness been given with each of the nouns, they are not by any means all equally used thus in every day speech. And in particular it should be noted that the Dative ending in *euikēi* appears strictly to be hardly, if ever, used except with personal nouns.

## TABLE OF DECLENSIONS.

Nouns may be declined as follows.

(1) where the Root ends in *k*, *n*, *ng* and *p* :—

Root	손	son	hand.
Nominative	손이	son-i	the hand.
Instrumental	손으로	son-euro	by the hand.
Genitive	손의	son-eui	of the hand.
Dative	손에게	son-euikei	to the hand.
Accusative	손을	son-eul	the hand.
Vocative	손아	son-a	oh! the hand.
Locative	손에	son-ei	in the hand.
Ablative	손에서	son-eisye	from the hand.
Oppositive	손은	son-eun	as for the hand.

(2) Where the Root ends in *l* :—

Root	발	pal	foot.
Nominative	발이	pari	the foot.
Instrumental	발로	pallo	by the foot.
Genitive	발의	pareui	of the foot.
Dative	발에게	pareuikei	to the foot.
Accusative	발을	pareul	the foot.
Vocative	발아	para	oh! the foot.
Locative	발에	parei	in the foot.
Ablative	발에서	pareisye	from the foot.
Oppositive	발은	pareun	as for the foot.

(3) When the Root ends in *t* (sometimes in *p*) by adding *si*, etc. for certain words, and *ch'i* etc. for others:—

Root	갓	kat	hat.
Nominative	갓시	kassi	the hat.
Instrumental	갓스 로	kassäro	by the hat.
Genitive	갓식	kassäi	of the hat.
Dative	갓식 게	kassäikei	to the hat.
Accusative	갓을	kasseul	the hat.
Vocative	갓아	kata	oh! the hat.
Locative	갓식	kassäi	in the hat.
Ablative	갓식 서	kassäisye	from the hat.
Oppositive	갓슨	kasseun	as for the hat.

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Root	밭	pat	field.
Nominative	밭치	patch'i	the field.
Instrumental	밭츠 로	patch'äro	by the field.
Genitive	밭히	patheui	of the field.
Dative	밭히 게	patheuikei	to the field.
Accusative	밭을	patheul	} the field.
	밭출	patch'eul	
Vocative	밭아	pata	oh! the field.
Locative	밭히	pathei	in the field.
Ablative	밭히 서	patheisye	from the field.
Oppositive	밭흔	patheun	} as for the field.
	밭춘	patch'eun	

(4) When the root ends in a vowel, by adding *ka* etc. for certain words, and *hi* etc. for others:—

Root	소	so	bull.
Nominative	소가	soka	the bull.
Instrumental	소로	soro	by the bull.
Genitive	소의	soeui	of the bull.
Dative	소의게	soeuikēi	to the bull.
Accusative	소를	soreul	the bull.
Vocative	소야	soya	oh! the bull.
Locative	소에	soei	in the bull.
Ablative	소에서	soeisye	from the bull.
Oppositive	소는	sonēun	as for the bull.

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Root	나라	nara	kingdom.
Nominative	나라히	narahi	the kingdom.
Instrumental	나라호로	naraheuro	by the kingdom.
Genitive	나라히	naraheui	of the kingdom.
Dative	나라히게	naraheuikēi	to the kingdom.
Accusative	나라흘	naraheul	the kingdom.
Vocative	나라야	naraya	oh! the kingdom.
Locative	나라헤	narahei	in the kingdom.
Ablative	나라헤서	naraheisye	from the kingdom.
Oppositive	나라흔	naraheun	as for the kingdom.

## EXERCISE I.

1. 문 여러라 2 여러사오  
moun yere  
door open  
Open the door.
2. 문 다더라 2 다더타오  
moun tate  
door shut  
Shut the door.
3. 나히 얼마 나 2 얼마사오  
nahi elma  
age how much  
What is your age?
4. 책 부인의게 가져 가 2 가져가오  
ch'aik poumeuikie kachye ka  
book to the lady having taken go  
Take the book to the lady.
5. 영국에서 갓 왔소  
yengkoukeisye kat oasso  
from England just come  
I have just come from England.
6. 산은 높고 길은 험하오  
saneun nopko kirenn hemhão  
as for hill it is high and as for road it is dangerous  
The hills are high and the road dangerous.
7. 붓으로 쓰오  
poussãro sseuo  
by pen write  
Write with a pen.
8. 발로 밟으라 2 밟으시오  
pallo pãlpera  
by foot tread  
Stamp with the foot.

## EXERCISE II.

1.                    갑슬                주었다  
kapseul                chouetta  
price                    have given  
I have given the price.
2.                    빗로                쓰러라  
pouiro                    sseurera  
by broom                sweep  
Sweep it with a broom.
3.                    소의게            시러라  
socuikēi                sirera  
to bullock              load  
Load the bullock.
4.                    그                낭반의            부인  
ken                    nyang paneui            pouin  
that                    of gentleman            wife  
That gentleman's wife.
5.                    집을            잘            지었소  
chipeul            chal            chiesso.  
house            well            has built  
He has built the house well.
6.                    오늘은            님군의            탄일이오  
onaleuu            nimbouneni            bira  
as for to-day            of the king            birthday  
To-day is the king's birthday.
7.                    집에서            왔다  
chipeisye            oatta  
from house            have come.  
I came from home.
8.                    비로            가거라  
païro                    kakera  
by boat                go  
Go by boat.



### EXERCISE III.

1. 발 이 몹시 압 하  
 pari foot mopsi sore  
 My foot is exceedingly sore.
  2. 다 리 압 하 못 가 오  
 tari apha mot kao  
 leg sore not go  
 My leg is sore and I can't go.
  3. 음식 맛시 업 소  
 cumsik massi epso  
 food relish has not  
 I have no appetite.
  4. 밤 에 눈 이 왔 다  
 pamei nouni oatta  
 in night snow has come  
 Snow fell during the night.
  5. 강 물 어 렷 소  
 kang mouli eresso  
 river water has frozen  
 The river has frozen.
  6. 길 가 기 어 렵 소  
 kil kaki eryepso  
 road to go is difficult  
 It is difficult travelling.
  7. 비 가 올 땓 흥 오  
 pika ol ttent hǎo  
 rain coming intention makes  
 It looks like rain.
  8. 말 트 고 가 겠 다  
 mal t'ā-ko kakeitta  
 horse ride-and will go  
 I will go on horse back.

## EXERCISE IV.

1. 날 이 칩 다 불 때 여 라  
 nari ch'ipta poul ttaiyera  
 day is cold fire kindle

The weather is cold; light a fire.

2. 옷 얼 는 님 어 라  
 ot elleun nipera  
 clothes quickly dress  
 Dress yourself quickly.

3. 밥 가 저 오 너 라  
 pap kachye onera  
 rice having taken come  
 Bring dinner.

4. 손님 흥 나 왔 소  
 sonnim hana oasso  
 guest one has come  
 A guest has arrived.

5. 사 름 만 히 온 다  
 sarām manhi onta  
 men many come  
 There are several men coming.

6. 방 에 드 러 노 하 라  
 pangei teurye nohara  
 in room having entered put  
 Put it into the room.

7. 교 군 군 불 너 라  
 kyokoun-koun poulle  
 chair-coolies call  
 Send for the chair-coolies.

8. 말 안 장 지 워 라  
 māl anchang chionera  
 horse saddle saddle  
 Saddle the pony.

# PRONOUNS.

## (1) PERSONAL.

Root	나	na	I.
Nominative	내	nai	} I.
	내가	naika	
Instrumental	날로	nallo	by me.
Genitive	내	nai	my, mine.
Dative	내게	naikei	to me.
Accusative	날	nal	} me.
	나를	nareul	
Oppositive	나는	nanān	as for me.

Root	우리	ouri	we.
Nominative	우리	ouri	} we.
	우리가	ourika	
Instrumental	우리로	ouriro	by us.
Genitive	우리	ouri	our.
Dative	우리게	ourikei	to us.
Accusative	우리를	ourireul	us.
Oppositive	우리는	ourinān	as for us.

Root	너	ne	thou.
Nominative	네 네가	neika	} thou.
Instrumental	넌노	nello	
Genitive	네	nei	thy, thine.
Dative	네게	neikei	to thee.
Accusative	너를	neroul	thee.
Oppositive	너는	nenän	as for thee.

---

Root	너희	neheui	you.
Nominative	너희 너희가	neheui neheuka	} you.
Instrumental	너희로	neheuiro	
Genitive	너희	neheui	your.
Dative	너희게	neheukei	to you.
Accusative	너희를	neheuireul	you.
Oppositive	너희는	neheuinän	as for you.

---

## (2) DEMONSTRATIVE.

더	chye	He, she, it, they, that, (implying distance).
그	keu	that
이	i	this (implying nearness).

These demonstrative pronouns are all capable of declension on the usual model. Thus we find—

Root	이	i	this.
Nominative	이 가	ika	this.
Instrumental	일 노	illo	by, or with this.
Accusative	이 를	ireul	this.
Oppositive	이 는	inān	as for this.

But with the exception of the nominative, even these cases are but little used; the root forms being most commonly employed in conjunction with substantives like **것** for things, or **사람** for persons, which bear the inflexions instead of the pronouns, the latter (like adjectives) remaining indeclinable in this position, *e.g.*

더	사람을	불러	와
chye	sarāmeul	poulle	oa
that	man	having callēd	come
Go and call him.			

## (3) POSSESSIVE.

Strictly speaking, there are no possessive pronouns in Corcan. Their place is taken by the Genitive cases of the personal and demonstrative pronouns, thus,

우리	나라
ouri	nara
Our	country.

내	아들
nai	atāl
My	son.

## (4) INTERROGATIVE.

누	nou	} who? (of persons)
누구	noukou	
어느	enă	which? what? (of persons and things)
엇던	etten	which? what? (of persons and things)
무슴	mousăm	what? (of persons and things)
무엇	mouet	what? (of things)

어느, 엇던 and 무슴 are rarely, if ever, declined.

But 누 or 누구 and 무엇 are capable of regular declension, as follows:—

Root	누	nou	who.
Nominative	누구	noukou	} who.
	누가	nouka	
	누	noui	
	누가	nouika	
Instrumental	누로	nouiro	by whom.
Genitive	누	noui	of whom.
Dative	누게	nouikei	to whom.
Accusative	누를	nourăl	} whom.
	누구를	noukourăl	
Oppositive	누는	nouinăn	} as to whom.
	누గు는	noukounan	

Root	무엇	mouet	what.
Nominative	무어시	mouesi	what.
Instrumental	무얼노	mouello	} by what.
	무어스로	mouesáro	
Accusative	무어슬	mouesäl	what.
Locative	무어시	mouesäi	in what.
Oppositive	무어슨	mouesän	as for what.

(5) REFLEXIVE.

즈기	chäkeui	} himself, herself, itself, oneself.
저	che	
제	chei	
제가	cheika	} himself, of himself, itself, of itself, &c., &c. (i.e. instinctively, of its own accord).
절노	chyello	
스스로	seusáro	
서로	sero	} one another, each other (reciprocal).
피쳐	pich'a	
친히	ch'inhi	} one self, himself, &c., &c. (i.e. in person).
손조	soncho	
손슈	sonsyau	

## (6) INDEFINITE.

All	다	ta.
	모도	moto. ✓
	온	on (prefix).
Any	아모	amo.
Any whatever	아모던지	amotenchi.
Each, every	각	kak.
	식	sik.
	믹	mäi (prefix).
	마 다	mata (suffix).
Many	만 히	manhi. ✓
Other, another	다른	tarän.
Several	여 러	yere.
Such	이 런	iren.
	더 런	chyeren.
	그 런	keuren.
Whatever	엇 더 런 지	ettet'enchi.
	암 만	amman.
Whoever	누 구 던 지	noukoutenchi.
	무 론	mouron (prefix).



NOTE 1.—“*Each*” and “*Every*” are frequently expressed by repeating the noun itself without any pronoun prefixed, thus:—*ta-tari* for *tal-tari* (monthly), *na-nari* for *nal-nari* (daily) &c.

NOTE 2.—In addition to the use of *tenchi* or *t'enchi* as an enclitic particle to signify *ever*, the suffix *na* is frequently employed but with a more restrictive sense, meaning “any at least”, “although”, “no matter what,” “any whatever” &c.

NOTE 3.—The indefinite pronouns *some*, *any*, *somebody*, *anybody*, etc., are constantly rendered by the use of the interrogatives

엇던 and 무슴

Thus—

누구,

누구 가겠소

Who

will go

may mean either *Who will go?* or *Someone will go;*

엇던 사람이 그러케 한다

which

man

thus

do

may mean either *What sort of men act thus?* or *there are men who act thus;*

무슴 볼 일 잇소

what

about to see

work

is

may mean either *What work is there to be done?* or *there is some work to be done.*

And, in precisely the same way, the interrogative adverbs 언제 when? 몇 how many? and 어디 where? are frequently used with the indefinite sense of *sometimes* or *by and by*, *several*, and *somewhere*, respectively.

#### (7) RELATIVE.

Relative pronouns as such are unknown in the Korean language, but Relative clauses are rendered by means of Relative Participles, joined as an Adjective to the antecedent Noun—present, past or future, according to the nature of the time required in the Relative clause.

## EXERCISE V.

1.           우리가       언제       가겠소  
               ourika       enchei       kakeisso  
               we           when       will go  
               When will we go?
2.           너희       어디       가느냐  
               neheui       etäi       kanänya  
               you           where       go  
               Where are you going?
3.           나는       돈       없소  
               nanän       ton       epso  
               as for me    money have not  
               I have no money.
4.           너는       부자       되엿다  
               nenän       pouchya    toi yetta  
               as for you    rich       have become  
               You have grown rich.
5.           나를       찾자       왔소  
               nareul       ch'acha    oasso  
               me           seek       have come  
               Are you looking for me?
6.           우리       집이       가깝소  
               ouri       chipi       katkapso  
               our       house       near  
               Our house is near.
7.           제가       잘       못       하엿소  
               † cheika       chal       mot       hayesso  
               oneself    well       not       have done  
               I beg to apologize.
8.           그       일이       누       탓시오  
               ken       iri       noui       t'assio  
               that       work    whose    fault is  
               Whose fault is this?

† "cheika" is used for the sake of humility and means "I myself."

## EXERCISE VI.

1.                   누구를                   찾소  
nonkoureul                   ch'asso  
whom                   seek  
For whom are you looking?
2.                   흔                   냥                   식                   주오  
hān                   nyang                   sik                   chono  
one                   nyang                   each                   give  
Give them a hundred cash each.
3.                   각                   처에                   다                   잇소  
kak                   ch'yeei                   ta                   isso  
each                   in place                   all                   are  
There are some everywhere.
4.                   날                   마다                   무엇                   호오  
nal                   mata                   mouet                   hao  
day                   each                   what                   make  
What do you do daily?
5.                   아모                   별                   일                   업소  
amo                   pyel                   il                   epso  
any                   special                   work                   is not  
I do nothing in particular.
6.                   여러                   가지                   다                   봅세다  
yere                   kachi                   ta                   popsyeita  
several                   kinds                   all                   let us see  
Let us examine the whole lot.
7.                   낫                   낫                   치                   집이                   담으라  
nan-natch'i                   chipe                   tainera  
one by one                   nip                   fill  
Take and pack them one by one.
8.                   일노                   항상                   넘녀                   되오  
illo                   hāngsyang                   nyemnye                   toio  
by this                   continually                   anxiety                   become  
I am always anxious about this.

## EXERCISE VII.

1. 물건      모든      다      사      왔소  
 moulken      moto      ta      sa      oasso  
 articles      all      all      buy      have come  
 Have you bought the whole of the articles?
2. 아모던지      와서      가져      가거라  
 amotenchí      oasye      kachye      kakera  
 any whatever      having come      take      go  
 Whoever comes let him take it away.
3. 어디든지      내가      따르간다  
 etaitenchí      naika      ttarakanta  
 wherever      I      follow  
 Wherever you go I will follow.
4. 아모      일이      나      조심하오  
 amo      iri-na      chosimbão  
 any      work-ever      careful  
 Whatever you do be careful.
5. 아모      거시나      뜻      대로      쓰오  
 amo      kesi-ra      tteut      tairo      sseno  
 any      thing-ever      intention according      use  
 Use any article you like.
6. 그      사람      오는      거슬      친히      보았소  
 ken      saram      onân      kesâl      ch'inhi      poasso  
 that      man      coming      thing      myself      saw  
 I myself saw the man coming.
7. 이      집을      내가      손조      지었소  
 i      chipeul      naika      soncho      chiesso  
 this      house      I      personally      made  
 I built this house myself.
8. 어느      사람      인지      네가      몰나  
 enâ      sarum-inchi      naika      molla  
 what      man may-be      I      do not know  
 I cannot tell which man it is.

## EXERCISE VIII.

(Relatives).

1. 어제 보낸 편지 일커 빠렸소  
 echei ponain p'yenchi ilhe p'aryesso  
 yesterday sent letter lost

The letter I sent yesterday is lost.

2. 지금 먹는 약 맛자 쓰다 </  
 chikeum meknân yak massi sserita  
 now eating medicine taste bitter

The medicine that I am now taking tastes bitter.

3. 우리 사 온 책 어디 잇느냐  
 ouri sa-on ch'äik etäi innänya  
 we buy-came book where are

Where are the books that we bought?

4. 우리 길에서 만났던 그 의원 왔소  
 ouri kireisye mannatten keu eui onen oasso  
 we on the road met that doctor came

The Doctor we met on the road has arrived.

5. 나 말한 것 다 되었나  
 na marhân ket ta toiyenna  
 I said thing all have become

Have you done what I told you?

6. 더 모군 가져 갈 짐 무겁다  
 ehye mokoun kachye kal ehim moukepta  
 that coolie taken going load is heavy

That is a heavy load the coolie is going to take.

7. 우리 건너 갈 물이 깊다  
 ouri kenne-kal mouri kipta  
 we across-about-to-go water deep

The river we have to cross is deep.

8. 우리 먹는 물 우물에서 난다  
 ouri meknân moui oumoureisye nanta  
 we drinking water from well issues

The water we drink comes from the well.

PRONOMINAL SUBSTITUTES.

Instead of employing the regular personal pronouns, Koreans constantly resort to substitutes of an honorific character, indicative of the speakers' relative rank &c., and mostly derived from Chinese. Among those most commonly used are the following:—

제	chyei	
제가	chyeika	
저녁	chānāi	
당신	tangsīn	當身
딕	tāik	宅
로형	nohyeng	老兄
쇼인	syo-in	小人
시생	sisāing	侍生
생	sāing	生
대감	taikam	大監
령감	nyengkam	令監
공	kong	公
대인	tai-in	大人

*Chyei* and *chyeika*, when used in the first person or of a third person not present, have a depreciatory or humble sense, but for the second person it is employed familiarly among friends in speaking to one another or in addressing immediate dependants.

*Chānāi* is generally restricted to familiar intercourse among friends and relations or is used in addressing aged retainers and inferiors, where one desires to be very courteous and considerate.

*Tangsīn* is derived from two Chinese words, meaning "representing" and "you". It is an honorific for addressing superiors,—*"Sir"*.

*Tāik* is a word of Chinese origin, meaning "house" or "mansion," though its use as a pronominal substitute is a purely Korean idiom. It is used respectfully among equals in rank, being a less formal term than *tangsīn* and less familiar than *chānāi*.

*Nohyeng*, or "elder brother," is a word of Chinese origin in constant use among Koreans, as a substitute for the pronoun "*you*" in conversation between equals.

*Syoin*, or "small man," is derived from the Chinese, and is employed by the common people, when speaking of themselves before their superiors, or by persons of military rank before civil officers.

*Sisaing*, or "attendant born," is derived from the Chinese, and is used by inferiors in official rank in speaking of themselves to their superiors, and also, for the sake of courtesy and politeness, among equals in rank.

*Saing*, which is derived from the Chinese and means "born," is the form employed by members of the educated classes, who have no official rank, when speaking of themselves before their superiors.

*Taikam*, is derived from two Chinese words and means "Great superintendent." It is restricted to High Ministers of state, and may very accurately be translated "excellency.

*Ryeng kam*, from two Chinese words meaning "command superintendent" is the correct form for addressing officials of less exalted rank, though it may also be used of very subordinate officers, when the speaker wishes to be very polite.

*Kong* and *Tai-in* are two terms introduced into Corea from Japan and China respectively, consequent on the opening of the country to foreign trade and intercourse:

*Kong* is strictly a Chinese word of polite signification and may properly be held to correspond with our English "*Mr.*," while as an honorific it has much the same force and use as the Korean term *taik*;

*Tai-in* is derived from the two Chinese words "Great man", and is now constantly used in speaking of, or to foreign officials.

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N. B.—No attempt will be made on subsequent pages to distinguish by a diacritical mark the two sounds of and o in the transliteration of En Moun.

## NUMERALS.

## CARDINAL.

	CHINESE.		COREAN.
1	일	il	하나 hana
2	이	i	둘 toul
3	삼	sam	셋 seit
4	사	sa	넷 neit
5	오	o	다섯 tasat
6	육	ryouk	여섯 yesat
7	칠	ch'il	일곱 nilkop
8	팔	p'al	여덟 yetalp
9	구	kou	아홉 ahop
10	십	sip	열 yel
11	십 일	sipil	열 하나 yel hana
12	십 이	sipi, etc.	열 둘 yel toul, etc.
20	이 십	i sip	스물 seumoul
21	이 십 일	i sipil	스물 하나 seumoul hana
22	이 십 이	i sipi, etc.	스물 둘 seumoul toul, etc.
30	삼 십	sam sip	서른 syerheun
40	사 십	sa sip	마흔 maheun
50	오 십	o sip	쉰 souin
60	육 십	ryouk sip	예순 yeisoun
70	칠 십	ch'il sip	일흔 nilheun
80	팔 십	p'al sip	여든 yeteun
90	구 십	kou sip	아흔 aheun



100	일 백	il paik	} Chinese Numerals for which there are no pure Korean equivalents.
200	이 백	i paik, etc.	
1000	일 천	il ch'yen	
2000	이 천	i ch'yen, etc.	
10,000	일 만	il man, etc.	

## ORDINAL.

	COREAN.		CHINESE.
First	첫 지 chetchai	데 일 chyei il	
Second	둘 지 toulehai	데 이 chyei i	
Third	셋 지 seitchai	데 삼 chyei sam	
Fourth	넷 지 neitchai, etc.	데 스 chyei sa, etc.	

## ORDINAL ADVERBS.

Firstly	하 나 혼 hanaheun	일 혼 ilheun	
Secondly	둘 혼 tourheun	이 논 inan	
Thirdly	세 슌 seiseun	삼 은 sameun	
Fourthly	네 혼 neiheun	스 논 sanan	
Fifthly	다 슷 슌 tasasseun	오 논 onan	
Sixthly	여 슷 슌 yesasseun	륙 은 ryoukeun	
Seventhly	닐 곱 은 nilkopeun	칠 은 ch'ireun	
Eighthly	여덟 은 yetalpeun	팔 은 p'areun	
Ninthly	아홉 은 ahopeun	구 논 kounan	
Tenthly	열 혼 yelbeun, etc.	십 은 sipeun, etc.	

Most of the Korean numerals are thus drawn from Chinese, and before words of Chinese origin such numerals are generally used; while the Korean numerals proper, which only extend from one to ninety-nine, are conjoined with words of Korean origin or with such Chinese derivatives as are thoroughly assimilated into current colloquial; thus *sei nal*, three days, are both purely Korean words but *sam il*, three days, are Chinese.

## ABBREVIATED FORMS OF NUMERALS.

The first eight Korean numerals constantly occur in abbreviated forms, which are most frequently used in reckoning money, weight, measures, time etc. And these variations, in accordance with the requirements of Korean euphony, depend for their exact form on the initial consonant of the noun which they qualify. Thus we find—

한	han	for	하나	hana, one.
두	tou	for	둘	toul, two.
서	se	}	셋	seit, three.
세	sei			
석	sek			
네	ne	}	넷	neit, four.
네	nei			
넉	nek			
닷	tat	}	다섯	tasat, five.
대	tai			
엿	yet	}	여섯	yesat, six.
여	ye			
닐	nil	for	닐곱	nilkop, seven.
엿	yet	for	여덟	yetalp, eight.

To give the idea of approximation, conveyed by our English idiom "*two or three*," etc., the full or abbreviated forms of the Korean numerals are used in pairs, without any conjunction; and in this position even the abbreviated forms are sometimes still further shortened. Thus—

한	두	사람				One or two men.	
han	tou	saram					
두	세	가지	or	두	어	가지	Two or three kinds.
tou	sei	kachi		toue	kachi		

세 sei	네 nei	날 nal	or	서너 sene	날 nal	Three or four days.
네 nei	다섯 tasat	집 chip	or	너댓 netet	집 chip	Four or five houses.
대 tai	여섯 yesat	근 keun	or	닷 tait	근 keun	Five or six pounds.
여 ye	닐곱 mlkop	그릇 keurat				Six or seven basins.
닐 nil	여덟 yetalp	병 pyeng				Seven or eight bottles.
엣 yet	아홉 ahop	섬 syem				Eight or nine bags.

## FRACTIONS AND MULTIPLES.

반 *pan* or 절반 *chyelpan* is the Korean equivalent for *one half*. Other fractions are reckoned in the Chinese numerals, conjoined with the Chinese words *poun*, division, and *chi*, of, the possessive postposition:—

삼분지일 *sam poun chi il*, *i.e.* one of three divisions, or  $\frac{1}{3}$

사분지삼 *sa poun chi sam*, *i.e.* three of four divisions, or  $\frac{3}{4}$

Multiples are rendered by 비 *pai*, 곱절 *kopehyel* or 갑절 *kapchyeol*, and 곱 *kop*, of which the last is generally used with pure Korean numerals, and the two first more usually with those of Chinese origin. Thus—

삼비 *sampai* or 세 곱 *seikop*=triple.

사비 *sapai*, 스 곱 *sakop* or 네 곱 *neikop*=quadruple.

열 갑절 *yel kap chyeol*=ten times.

## NUMERATIVES.

Just as in English we speak of a *flock* of sheep, a *sheet* of paper, so many *head* of cattle, a *suit* of clothes. etc., so in Korean we find similar terms constantly employed as *numeratives*, or *classifiers*, as they have been termed, for different classes of objects. Subjoined is a list of those numerative terms

which are most commonly in use:—

- |     |   |   |
|-----|---|---|
| 1.  | 분 <i>poun</i>   | } for persons.                          |
|     | 명 <i>myeng</i>  |   |
|     | 놈 <i>nom</i> , (impolite)   |   |
| 2.  | 머리 <i>meri</i> , head   | } for animals generally.                |
|     | 마리 <i>mari</i> , „  |   |
| 3.  | 필 <i>p'il</i>   | for horses and cattle generally         |
|     | 바리 <i>pari</i> , load   | for pack horses, etc, loaded and loads. |
| 4.  | 필 <i>p'il</i> , bale  | for cloth, piece goods, etc.            |
| 5.  | 권 <i>kouen</i> , volume   | for books, rolls of paper, etc.         |
| 6.  | 장 <i>chyang</i> , sheet   | } for paper.                            |
|     | 권 <i>kouen</i> , quire  |   |
|     | 축 <i>ch'yook</i> , ream   |   |
| 7.  | 커리 <i>k'yeri</i> pair   | for boots, stockings, etc.              |
| 8.  | 개 <i>kai</i>  | for articles generally.                 |
| 9.  | 낫 <i>nat</i>  | for small articles, grain, etc.         |
| 10. | 벌 <i>pel</i> , suit   | for clothes.                            |
| 11. | 뭇 <i>mout</i> , bundle  | } for straw, firewood, etc.             |
|     | 단 <i>tan</i> , sheaf  |   |
| 12. | 넙 <i>nip</i>  | for hats, mats, bags, money, etc.       |
| 13. | 자로 <i>charo</i> handle,   | for pens, fans, etc.                    |
| 14. | 척 <i>ch'yek</i> ,   | for boats, and ships.                   |
| 15. | 짝 <i>chchak</i> , for one of a pair of articles, <i>e.g.</i> shoes, loads, leaves of a door, etc. |   |

## EXERCISE IX.

(Numerals and Numeratives)

1.            **한 사람 왔소**  
               han            saram            oasso.  
               one            man            came.  
                          One person came.
2.            **사람 하나 보았소**  
               saram            hana            poasso.  
               man            one            I saw  
                          I saw one man.
3.            **두 여편네 한 집에 사오**  
               tou            nyep'yennei            han            chipei            sao  
               two            women            one            in house            live  
                          Two ladies occupy one dwelling.
4.            **서 돈이 부족 호오 석냥만 주어라**  
               se            toni            pouchyok            hao            sek nyang man            chouera  
               three            ton \*            insufficient            three *nyang* † only            give  
                          There are thirty cash short: give only three hundred cash.
5.            **석 달 후에 세 집 다 사겟소**  
               sek            tal            houei            sei            chip            ta            sakeisso  
               three            moon            after            three            house            all            will buy  
                          Wait three months and I will buy all the three houses.
6.            **쌀 네 섬 네 말 남았소**  
               ssal            nek            syem            ne            mal            namasso  
               rice            four            pecul            four            pecks            remain  
                          There are four pecul and four pecks of rice remaining.
7.            **나무 다섯 묶음 값시 얼마나 되오**  
               namou            tat            inout            kapsi            elmana            toio  
               wood            5            bundle            price            how much            become  
                          What is the price of five bundles of wood.
8.            **대 여섯 짐만 오늘 사 오너라**  
               tai            yesat            chim            man            onal            sa            onera  
               5            6            load            only            today            buy            come  
                          Buy some five or six loads only today.

\* 1 ton, 10 cash.

† 1 *nyang*, 100 cash.

## EXERCISE X.

(Numerals and Numeratives)

1. 보리 엿 말 과 집 엿 못 물 먹이엇소

pori	yet	mal	koa	chip	yet	mout	mal	mekiesso
barley	6	pecks	and	straw	6	bundles	horse	fed

The horse had 6 pecks of barley and 6 bundles of straw.

2. 이 물건 여닐곱 가지 가져 오너라

i	moulken	ye	nilkop	kachi	kachye	onera
this	article	6	7	kinds	having taken	come

Bring some 6 or 7 kinds of this article.

3. 모군 nil 여덟 사름 불너 오너라

mokoun	nil	yetalp	saram	pouille	onera
coolie	7	8	men	called	come

Get some seven or eight coolies.

4. 그 때 소를 엿 아홉 머리 잡앗소

keu	ttai	soreul	yet	ahop	meri	chapasso
that	time	ox	8	9	head	slaughtered

Some 8 or 9 oxen were slaughtered at that time.

5. 군스 두 명 매를 마졌다

kounsa	tou	myeng	maireul	machyetta
soldiers	two	names	whips	met

Two soldiers have been flogged.

6. 교 군 군 여덟 놈 불너 오너라

kyokoun-koun	yetalp	nom	pouille	onera
chair-bearers	eight	individual	called	come

Get eight chair coolies.

7. 증 생 여러 마리 잡앗소

cheumsaing	yere	mari	chapasso
animals	several	head	seized

He killed several animals.

8. 닭 한 마리 만 지저라

talk	han	meri	man	chichyera
fowl	one	head	only	fry

Cook one fowl only.

## EXERCISE XI.

(Numerals and Numeratives).

1. 말 세 필 과 소 네 필 사 내여 오너라  
 mal sei p'il koa so nei p'il sak-naiye onera  
 horse three (num) and ox four (num) hired come

Hire three ponies and four bullocks.

2. 소 두 바리면 족히 싣겠다  
 so tou pari-myen ch yokhi sitkeitta  
 ox two loads-if be enough will load

Two bullocks can easily carry this.

3. 양 목 몇 필이 나 있소  
 yang mok myet p'iri-na\* isso  
 cotton goods how many bales-ever are

How many bales of piece goods are there?

4. 그 책 두 어 권 읽었소  
 keu ch'aik tou-e kouen nilkesso  
 that book two-or-three volumes have read

I have read a few volumes of that book.

5. 조선 조히 스무 장이 한 권 이오  
 chyosyen chyohui seumou chyangi han kouen io  
 Korean paper twenty sheet one quire is

Twenty sheets of Korean paper make one quire.

6. 신 한 켤리 와 버선 두 켤리 보내오  
 sin han k'yeri oa pesyen tou k'yeri ponao  
 shoe one pair and stockings two pairs send.

Send a pair of shoes and two pair of stockings.

7. 쌀 한 닢 도 내여 버리지 마라  
 ssal han nat to naiye-parichi mara  
 rice one (num) also throw away avoid

Don't throw away even one grain of the rice.

8. 벽돌 백 개 갑시 얼마냐  
 pyektol paik kai kapsi elmanya  
 bricks 100 num price how much

How much will one hundred bricks cost?

\*See foot note on page 50.

## EXERCISE XII.

(Numerals and Numeratives)

1. 장 속에 옷 한 벌 잇소  
 chyang sokei ot han pel isso  
 press within clothes one suit is  
 There is a suit of clothes inside the press.
2. 짚 한 뭉과 나무 한 뭉 사 오너라  
 chip han mout koa namou han mout sa onera  
 straw one bundle and wood one bundle bought come  
 Buy one bundle of straw and one bundle of wood.
3. 갓 한 립 자리 두 닢 다 잇나 보아라  
 kat han nip chari tou nip ta it-na \* poara  
 hat one (num) mat two (num) all is-whether see  
 See if you have got one hat and two mats.
4. 붓 한 자로 도 쓸 것 업소  
 pout han charo to sseul ket epso  
 pen one handle even about to use thing not is  
 Not even a single pen is of any use.
5. 그 물건 비 한 척에 못 다 싣겠다  
 keu moulken pai han ch'yekei mot ta sitketta  
 that article boat one (num.) not all will load  
 One boat cannot carry all those goods.
6. 짐 한 짝만 저다 두어라  
 chin han chchak man chye-ta † tonera  
 load one (num) only carried place  
 Carry only one load there.

\* Na and ina are euphonic enclitic particles, signifying *ever*, *at least*, *whether*, *though*, *may be*, etc.

† Ta is merely an enclitic particle placed after *chye*, the perfect participle of *chita* (I carry), for the sake of euphony. It appears constantly in Corean colloquial. With *kanta* (I go) the participle *ka* is used but *tta* (not *ta*) is added: *katta touera*, "having gone, place (it)," meaning "go and put (it)."



## EXERCISE XIII.

(Fractions and Multiples).

1. 술 반 잔 만 주오  
 syoul pan chan man chouo  
 wine half cup only give  
 Give half a glass of wine only.
2. 이 쌀 절반 만 지 고 가져라  
 i ssal chyelpan man chi-ko kakera  
 this rice half only carry-and go  
 Carry only half of this rice away.
3. 이 배 그 배 보다 삼배 나 크다  
 i pai keu pai pota sampai-na k'tenta  
 this ship that ship-in comparison triple-at least large  
 This ship is three times larger than that one.
4. 지금 시세는 갑절 더 빛쌌오  
 chikenni sisyei-nan kapehyel te pis-ssao  
 now market price as for double more dear  
 The market price is now twice as dear.
5. 이런 물건 곱절 만 더 가져 오너라  
 iren moulken kopchyeul man te kachye onera  
 such article double only more bring come  
 Bring double the quantity of these articles.
6. 그 짐 이 짐 보다 스 곱 이나 무겁다  
 ken chum i chum pota sa kop-i-na moukepta  
 that load this load in comparison quadruple-at least heavy  
 That load is four times as heavy as this one.
7. 물은 술 보다 네 갑절을 부어라  
 noureum syoul pota neikapehyereul pouera  
 as for water wine in comparison quadruple pour  
 Mix four of water with one of wine.
8. 그 물건 팔때에 리가 스 곱 이나 남았소  
 ken moulken p'al-ttaiei rika sakop-i-na namasso  
 that article in selling-time profit quadruple-ever remained  
 The sale of that article left a profit of 400 per cent.

## METHODS OF RECKONING TIME, SEASONS, ETC.

The following are the names for the chief divisions of time—

	COREAN.		CHINESE.
Year	히	hai (i.e. sun)	년 nyen
Month	들	tal (i.e. moon)	월 ouel
Day	날	nal	일 il

The Koreans borrow their Calendar and their methods of reckoning times and seasons almost wholesale from the Chinese: and for detailed information on these points the student is referred to the *Grammaire Coréenn* of the French Missionaries.

For the computation of *years* the Koreans lack the convenient system of an era, like the *Anno Domini* of Christian Nations or the *Anno Urbis Condite* of ancient Rome. They use instead the Chinese cycle system, which provides a series of sixty proper year-names used in regular rotation for sixty consecutive years. When the 60 years are completed the cycle, which is known as the **륙 갑** *ryouk kap*, commences again. Thus the year of the publication of this work (1893) is known as **계 스**, a name which belonged also to the years 1833, 1773, etc. and which will recur again in 1953, 2013 etc. This system obviously lends itself to the creation of the wildest confusion in matters of chronology, historical records, etc.—a confusion for which a remedy has been sought in the addition of the reigning Chinese Emperor's name to the cyclic name of the year.

In the computation of the years of a man's age, Koreans use either **설** *syel* (familiar and impolite) or **세** *syei* (respectful) rather than **히** *hai* or **년** *nyen*.

The year is divided normally into 12 *months*, of which the first (roughly speaking) coincides with the Western February: and these are distinguished by the Chinese numerals, with the exception of the first and the two last which are known as *Chyeng-ouel*, *Tong chi tal*, and *Set-tal*, respectively. Thus we have—

First month	정 월	Chyeng-ouel.
Second month	이 월	I ouel.
Third month	삼 월	Sam ouel.
Fourth month, etc.	스 월	Sa ouel, etc.

Tenth month	십 월	Sip ouel.
Eleventh month	동지 달	Tong chi tal.
Twelfth month	셋 달	Set tal.

The purpose of the European Leap-year is served by the insertion every third or fourth year of a leap month, known as 윤 달 *youn tal*, or 윤 월 *youn ouel*.

The months contain either 29 or 30 *days* apiece, and are known as "great" or "small" months accordingly. Both the Chinese and Korean numerals are used in reckoning the days of the month, with the exception of the 15th day and the last day of each month, which are known respectively as *poram nal* and *kcumeum nal*. Thus we find—

	COREAN.		CHINESE.	
1st day	초하로	ch'o haro	초일	ch'o il
2nd „	초잇흘	ch'o itheul	초이	ch'o i
3rd „	초스흘	ch'o saheul	초삼	ch'o sam
4th „	초나흘	ch'o naheul	초사	ch'o sa
5th „	초닷식	ch'o tassai	초오	ch'o o
6th „	초엿식	ch'o yessai	초륙	ch'o ryouk
7th „	초닐헤	ch'o nilhei	초칠	ch'o chil
8th „	초여드릭	ch'o yeteurai	초팔	ch'o p'al
9th „	초아흐릭	ch'o aheurai	초구	ch'o kou
10th „	초열흘	ch'o yerheul	초십	ch'o sip
11th „	열하로	yel haro	십일	sip il
12th „ etc.	열잇흘	yel itheul, etc.	십이	sip, i etc.
15th „	보름날	poram nal	십오	sip o
16th „ etc.	열엿식	yel yessai, etc.	십륙	sip ryouk, etc.
Last „	금음날	kcumeum nal	회일	hoi il.

The word *ch'o* used with the first ten numerals in the above table is derived from the Chinese and signifies the "first decade" of the month. *Haro*, *itheul*, etc. may also be used without this prefix to indicate the first ten days of the month; but more generally, when thus standing alone, these words express a *period* of time,—of one day, two days etc. And in this latter case they may appear either with the locative case-ending *ei*, or joined as adjectives to the word **만 에**, *manei*, a period.

In the same way *poram*, when used apart from *nal*, generally means a period of 14 or 15 days, or, as we should say, a fortnight.

Appended is a list of some of the words most frequently used in the computation of times, seasons etc. which have not yet been noticed.

	COREAN.		CHINESE.	
Today	<b>오늘</b>	onal	<b>금 일</b>	keum il
"			<b>당 일</b>	tang il
Tomorrow			<b>리 일</b>	nai il
"			<b>명 일</b>	myeng il
Day after tomorrow	<b>모레</b>	morei		
Two days after } tomorrow	<b>글 께</b>	keulp'i		
Three days after } tomorrow	<b>그 글 께</b>	keukeulp'i		
Any future day			<b>후 일</b>	hou il
Yesterday	<b>어제</b>	echei	<b>작 일</b>	chak il
"	<b>어저 끼</b>	echekkeui		
Day before yesterday	<b>그저 끼</b>	keuchekkeni	<b>제 작 일</b>	chaichak il
This year	<b>이 해</b>	i hai	<b>금 년</b>	keum nyen
			<b>당 년</b>	tang nyen
Next year	<b>오 년 해</b>	onan hai	<b>리 년</b>	nai nyen
			<b>명 년</b>	myeng nyen
Any future year			<b>후 년</b>	hou nyen
			<b>리 후 년</b>	nai hou nyen

Last year	간히	kan hai	전년	chyen nyen
"			작년	chak nyen
"			상년	syang nyen
"			거년	ke nyen
Year before last	그런지	keuretkeni	작년	chaichak nyen
This month	이달	i tal	금월	keum ouel
Next month	오는달	onan tal	리월	nai ouel
Last month	간달	kan tal	지월	ke ouel
New Year's Day			정월	chyeng ouel
New Year Tide	새히	sai hai	초하로	ch'o haro
"			신구세	sin kou syei (new old year)
"			환세	hoan syei (change year)
"			세시	syei si (year season)
New Year, 1st ten days			정초	chyeng ch'o
Every day, day } by day	날마다	nal mata	일일	il il
"	나날리	nanari	년일	nyen il
"			축일	ch'youk il
"			미일	mai il
Every other day	하로건너	haro kenne	간일	kan il
All day			종일	chyong il
All night			종야	chyong ya
Spring	봄	pom	춘	ch'youn
Summer	여름	nyeram	하	ha
Autumn	가을	kaeul	추	ch'you
Winter	겨울	kyeoul	동	tong
All the year round			춘하추동	ch'youn ha ch'you tong

## EXERCISE XIV.

1. 초하로날 왔소 길에서 잇흘 머므렸소  
 ch'o haro nal oasso kireisye itheul memeuressso  
 first day came on road two days waited  
 He arrived on the 1st having stopped two days on the road.
2. 여기서 몇칠에 갔소 나흘에 갔소  
 yekeuisye myetch'irei kasso naheurei kasso  
 here from how many days in gone four days in gone  
 How long have you taken to go? Four days.
3. 아마 대 엿씩 만에 도라오겄소  
 ama tai yessai manei toraokeisso  
 perhaps five six period will come back  
 I shall return perhaps in some 5 or 6 days.
4. 보름 후에 왔소 보름날 보았소  
 poram houei oasso poram nal poasso  
 fortnight after came fifteenth day saw  
 He came after a fortnight and I saw him on the 15th.
5. 겨울에 춥고 여름에 덥다  
 kyeurei ch'ipko nyeramei tepta  
 winter-in cold-and summer-in is hot  
 It is cold in winter and hot in summer.
6. 봄에 심으고 가을에 거둔다  
 pomei simeuko kaeurei ketounta  
 spring-in sow and autumn-in reap  
 You sow in spring and reap in autumn.
7. 내가 여기 다섯 히 머므렸소  
 naika yekeui tasat hai memeuressso  
 I here five years have stayed  
 I have lived here five years.
8. 두어 날 후에 한번 구경 가자  
 tone nal houei han pen kou kyeng kacha  
 two-three days after one time sight seeing let us go  
 Let us go for a picnic in a few days.

\* This would be equally well expressed by the use of 되여야  
 a participial form of 되다 to accomplish. Thus, ama tai yessai toiyeya torao-  
 keisso.

## EXERCISE XV.

1. **오늘 가셔 립일 도라오너라**  
 onal kasye nai-il tora ouera  
 to day having gone to morrow come back  
 Go to day and come back to morrow.
2. **그 책 어제찌 보았소**  
 keu ch'aik echyekkeui poasso  
 that book yesterday saw  
 I read that book yesterday.
3. **환세나 편안이 흥시오 or 파세 잘 흥섯소**  
 hoan-syeina p'yen ani hasio koa-syei chal hasyesso  
 exchange-year may-be well make past-year well have made?  
 A Happy New Year to you!
4. **신구세에 귀운이 엇더시오**  
 sin-kou-syeiei keuiouni ettesio  
 new-old-year-in strength how is  
 May all health and happiness be yours!
5. **노형의 어루신네 년세 몇치시오**  
 nohyengeui eronsinnei nyensyei myetch'isio  
 elder brother's father year-year how much is?  
 How old is your father?
6. **륙십오세 되섯소**  
 ryouk sip o syei toisyesso  
 sixty five years has accomplished  
 He is sixty five years of age.
7. **그 아히 몇 설이나 여덟 설 먹엇소**  
 keu aheui myet syel \* inya yetalp syel mekesso  
 that boy how-many cakes is? eight cakes has eaten  
 How old is that boy? He is eight years old.
8. **이 달이 크냐 저그냐**  
 i tari k'cunya chyekunya  
 this month is great? is small?  
 Are there 29 or 30 days in this month?

\* 설 is the name of a special form of cake eaten on New Year's Day. It has passed into a familiar formula for reckoning the age of inferiors or equals.

## ADJECTIVES.

Adjectives are of two kinds:—

(1) Words that undergo no inflexion or modification. These are either primarily nouns used adjectivally to qualify another noun, or true adjectives derived from the Chinese. Thus—

쇠그릇

soi keurat  
An iron bason.

상말

syang mal  
Common speech.

(2) Words in which verb and adjective are combined and which are conjugated exactly like ordinary verbs—in fact which are true verbs. Thus *chyot'a* means “I am good, thou art good, etc” for all persons, singular and plural. The participial forms, however, supply the true adjective, and as such always precede the nouns they qualify, whereas the predicate forms follow the subject and close the phrase or sentence, as in the case of the verb. Thus—

도훈사람

chyohun saram  
A good man.

사람이도라

sarami chyot'a  
The man is good.

Adjectives of this second class are capable of assuming all the modifications, expressive of tense, mood, etc., proper to a regularly conjugated verb. And of these some of the most important will be found in the appended tables of conjugation: while other modifications, such as the conditional in *myen*, the causal in *nikka*, etc., which are in constant use may be readily formed on the model of the ordinary verb.

The two participles—known as the “verbal” and “adjective” participles—are the ruling forms of the adjectival conjugation: and of these, as it is difficult to give any rule of anything like universal application for their formation, a selection of specimens is here given—

Present.		Verbal Participle.		Adjective Participle.	
길다	kilta	기러	kire	긴	kin (long)
자르다	charenta	잘나	challa	자른	chareun (short)
넓다	nelpta	넓어	nelpe	넓은	nelpeun (broad)
좁다	chopta	좁아	chopa	좁은	chopeun (narrow)



<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>	
깊다	kipta	김히	kiphe	김흔	kipheun (deep)
적다	chyekta	적어	chyeke	적은	chyekeun (small)
늙다	neulkta	늙어	neulke	늙은	neulkeun (old)
차다	ch'ata	차	ch'a	찬	ch'an (cold)
덥다	tepta	더워	teoue	더운	teoun (hot)
낮다	natta	낮아	nacha	낮은	nachan (low)

To the verbal participle we constantly find the enclitic particle *sye* added in Korean colloquial—mainly for purposes of euphony. The sense of the simple participle remains practically unaltered, but there appears to be a certain force in this enclitic corresponding to some extent with the English conjunctions, *since*, *as*, etc. And when followed by the Postposition **부터** *pout'e*, from, the Verbal Participle with the euphonic suffix *sye* is employed idiomatically to denote the period from which a certain event or course of events dates—when we in English should use a noun.

In common with ordinary verbs, these conjugated adjectives possess, in addition to the regular adjective participle ending in *n* (e.g. *ch'yoheun*, *k'eun*, etc.), a *future adjective participle*, which is formed by changing this final *n* into *l* (e.g. *ch'yoheul*, *k'eul*, etc.) This form is generally, though not invariably, used where a comparative sense is required, and then gives a meaning corresponding to the English idiom “could there be” (if interrogative), or (if affirmative) “there could not be”.

## CONJUGATION OF ADJECTIVES.

Present	도라	chyot'a	} I am good, thou art good, he is good, we are good, etc.
„ (polite)	도소	chyoso	
Past	도하타	chyohatta	I was good etc.
Future	도켓다	chyok'eitta	I shall be good etc.
Interrogative	도하냐	chyoh'eunya	} am I good etc.
„ (polite)	도소	chyoso	
Participle verbal	도하	chyoha	good
„ adjective	도흔	chyoh'eun	good
„ adverb	도히	chyohi	} good, well
	도케	chyok'ei	
Substantive	도키	chyok'i	} goodness
	도흠	chyoh'eum	

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Present	크다	k'euta	} I am great, etc.
„ (polite)	크오	k'euo	
Past	кет다	k'etta	I was great, etc.
Future	크켓다	k'eukeitta	I shall be great, etc.
Interrogative	크냐	k'eunya	} am I great, etc.
„ (polite)	크오	k'euo	
Participle verbal	케	k'e	great
„ adjective	큰	k'eun	great
„ adverb	크게	k'eukei	greatly
Substantive	크기	k'euki	greatness

Present	높 다	nop <sup>ta</sup>	} I am high, etc.
„ (polite)	높 소	nopso	
Past	높 았 다	nophatta	I was high, etc.
Future	높 겠 다	nopkeitta	I shall be high, etc.
Interrogative	높 호 냐	nopheunya	} am I high, etc.
„ (polite)	높 소	nopso	
Participle verbal	높 하	nopha	high
„ adjective	높 혼	nopheun	high
„ adverb	높 히	nophi	} high
„ „	높 게	nopkei	
Substantive	높 기	nopki	height

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Present	너 르 다	nerata	} I am broad, etc.
„ (polite)	너 르 오	nerao	
Past	너 났 다	nelletta	I was broad, etc.
Future	너 르 겠 다	nerakeitta	I shall be broad, etc.
Interrogative	너 르 냐	neranya	} am I broad, etc.
„ (polite)	너 르 오	nerao	
Participle verbal	너 러	nelle	broad
„ adjective	너 른	neran	broad
„ adverb	너 르 게	nerakei	broadly
Substantive	너 러 기	nelki	{ breadth (but generally nel <sup>pki</sup> from nel <sup>pta</sup> )

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Present	칩다	ch'ipta	} I am cold, etc.
„ (polite)	칩소	ch'ipso	
Past	치웠다	ch'iouetta	I was cold, etc.
Future	칩겟다	ch'ipkeitta	I shall be cold, etc.
Interrogative	치우냐	ch'iounya	} am I cold, etc.
„ (polite)	칩소	ch'ipso	
Participle verbal	치워	ch'ioue	cold
„ adjective	치운	ch'ion	cold
„ adverb	칩게	ch'ipkei	coldly
Substantive	칩기	ch'ipki	} coldness
„ „	치움	ch'ium	

Present	도찬타	chyoch'ant'a	} I am bad, etc.
„ (polite)	도찬소	chyoch'anso	
Past	도찬했다	chyoch'anhatta	I was bad, etc.
Future	도찬겟다	chyoch'ank'eitta	I shall be bad etc.
Interrogative	도찬호냐	chyoch'anheunya	} am I bad etc.
„ (polite)	도찬소	chyoch'anso	
Participle verbal	도찬하	chyoch'anha	bad
„ adjective	도찬흔	chyoch'anheun	bad
„ adverb	도찬케	chyoch'ank'ei	} badly
„ „	도찬히	chyoch'anhi	
Substantive	도찬기	chyoch'ank'i	badness

Present	아 름 답 다	aramtapta	} I am lovely, etc.
„ (polite)	아 름 답 소	aramtapso	
Past	아 름 다 왔 다	aramtaoatta	I was lovely, etc.
Future	아 름 답 겿 다	aramtapkeitta	I shall be lovely, etc.
Interrogative	아 름 다 우 냐	aramtaounya	} am I lovely, etc
„ (polite)	아 름 답 소	aramtapso	
Part. verbal	아 름 다 와	aramtaoa	lovely
„ adjective	아 름 다 온	aramtaon	lovely .
„ adv.	아 름 답 기	aramtapki	} lovely
„ „	아 름 다 이	aramtai	
Substantive	아 름 답 기	aramtapki	} loveliness
„ „	아 름 다 옴	aramtaom	

Present	스 랑 스 립 다	sarangseurepta	} I am amiable, etc.
„ (polite)	스 랑 스 립 소	sarangseurepso	
Past	스 랑 스 러 왔 다	sarangseureouetta	I was amiable, etc.
Future	스 랑 스 립 겿 다	sarangseurepkeitta	I shall be amiable.
Interrogative	스 랑 스 러 우 냐	sarangseureounya	} am I amiable, etc.
„ (polite)	스 랑 스 립 소	sarangseurepso	
Part. verbal	스 랑 스 러 위	sarangsenreoue	amiable
„ adjective	스 랑 스 러 온	sarangseureon	amiable
„ adverb	스 랑 스 러 이	sarangseurei	} amiably
„ „	스 랑 스 립 게	sarangseurepkei	
Substantive	스 랑 스 립 기	sarangseurepki	} amiability
„ „	스 랑 스 러 옴	sarangseureom	



## EXERCISE XVII.

1.            **깊은 물**                      **물이 깊다**  
               kipheun    moul                      mouri            kipta  
               Deep water.                      The water is deep.
2.            **강 물이 깊히 비 잘 가겠다**  
               kang            mouri            kiphe            pai            chal            kakeitta  
               river            water            deep            boat            well            will go  
                                  The river is deep and the boat can easily go.
3.            **늙은 계집**                      **계집이 늙다**  
               neulkeun    kyeichip                      kyeichipi            neulkta  
               An old woman.                      The woman is old.
4.            **그 사람이 늙어 항상 알는다**  
               keu            sarami            neulke            hangsyang            alnanta  
               that            man            old            always            sick  
                                  That man is old and always ailing.
5.            **물이 깊으면 항선하기 쉽다**  
               mouri            kipheumyeu            haingsyenhaki            souipta  
               water            if deep            navigation            is easy  
                                  If the water be deep the navigation is easy.
6.            **날이 차우면 장작 값시 빚싸다**  
               nari            ch'ioumyen            chyangchak            kapsi            pis-ssata  
               day            if cold            firewood            price            is dear  
                                  If the weather be cold firewood is dear.
7.            **여름이 너무 더우면 병이 만라**  
               nyerami            neme            teoumyen            pyengi            mant'a  
               summer            too            if hot            sickness            is many  
                                  If the summer be too hot sickness will be prevalent.
8.            **그 나무 적으면 다른 것 바고아 오너라**  
               keu    namou    chyekeumyen    taran    ket    patkoa    onera  
               that    wood    if small    other    thing    changed    come  
                                  If that wood be too small exchange it for another piece.

## EXERCISE XVIII.

1. 날이 더워서 가기 어렵다  
 nari teoue-sye kaki eryepta  
 day hot going is difficult  
 travelling is difficult in this warm weather.
2. 그 물 깊어서 잘 못 건너 가  
 keu moul kiphe-sye chal mot kenne ka  
 that water deep well not across go  
 The water is too deep for crossing.
3. 그 사람 어려서부터 공부 하였소  
 keu saram erye-sye-pout'e kongpou hayesso  
 that man young-from work has made  
 He has been a student from his earliest years.
4. 그 늙은이 젊어서부터 병 드렸소  
 keu neulkeun-i\* chyelme-sye-pout'e pyeng teurresso  
 that aged young-from sickness entered  
 That old man has been ailing from his youth.
5. 날 더워서부터 몸이 좀 낫다  
 nal teoue-sye-pout'e momi chom natta  
 day hot-(euph) from body little is convalescent  
 I am in better health since the warm weather.
6. 어제 어두어서부터 비 시작 하였소  
 echei etoue-sye-pout'e pi sichakhayesso  
 yesterday dark-from rain began  
 It began to rain at dusk yesterday.
7. 더 좋을 법이 있느냐 더 좋을 법이 업소  
 te chyoheul pepi innanya te chyoheul pepi epso  
 more good (future) law is? more good (future) law is not  
 Could there be a better law? There could not be a better law.
8. 더 클 집이 업소 별노 나눌 것 업소  
 te k'eul chipi epso pyello naheul ket epso  
 more high (future) house is not specially superior(future) thing is not  
 There could not be a bigger house. There could be nothing better.

\* The *i* converts the adjective participle into a noun, being in fact the nominative case inflexion.



## COMPARISON OF ADJECTIVES.

The *Comparative* degree is rendered by—

- (1) **보다** or **보덤** *pota* or *potem*, than, placed as a suffix directly after the object with which comparison is made. These suffixes are sometimes used in conjunction with the particles *te* and *tel*.
- (2) **더** *te*, more, or **덜** *tel* less, which are placed immediately preceding the adjective. In negative sentences constructed with these particles, the object with which comparison is made generally appears in the ablative case (ending in *eisye*),—more however for the sake of euphony than from any requirements of Korean syntax.
- (3) **도록** or **토록** *torok* or *t'orok*, more, joined as a suffix to the stem of the verb, which is formed by dropping the final *ta* of the present tense. Where the present tense has the aspirated termination *t'a*, *t'orok* is used. It should be noted that these suffixes are also used as post-positions with the sense of *until*.
- (4) **스록** *sarok*, more, is used as a suffix in conjunction with the future participle (ending in *l*) of both verbs and adjectives, and is not unfrequently followed by the comparative particle *te* or *teok*.

The *Superlative* degree is rendered by prefixing to the adjective adverbs of intensity such as the following—

**미우** *maiou*, very;  
**아주** *achou*, entirely;  
**과히** *koahi*, excessively;  
**막장** *kachang*, greatly;  
**넘우** *nemou* } exceedingly;  
**넘어** *neme* }

and particularly and most emphatically by the use of the Chinese ordinal numeral **대일** *chyei il*, first.

## EXERCISE XIX.

1. 이 산 그 산보다 높다  
 i san keu san pota nopta  
 this hill that hill than is high  
 This hill is higher than that.
2. 이 책 그 책보덤 낫다  
 i ch'aik keu ch'aik potem natta  
 this book that book than is superior  
 This book is better than that
3. 그 계집이 더 묘하다  
 keu kyeichipi te myohata  
 that woman more is beautiful  
 That woman is prettier.
4. 그 물은 덜 사오납다  
 keu mar-eun tel saonapta  
 that horse-as-for less is fierce  
 That horse is not so vicious.
5. 이 물은 서울 물 보덤 더 도라  
 i moureun syeoul moul potem te chyot'a  
 this water-as-for Syeoul water than more is good  
 This is better than the water in Seoul.
6. 이 술이 그 술에서 더 도할 것 업다  
 i syouri keu syour-eisye te chyoheul ket epta  
 this wine that wine-from more good thing is not  
 This wine is no better than the other.
7. 이 칼 그 칼에서 더 잘 들 것 업다  
 i k'al keu k'ar-eisye te chal teul ket epta  
 this knife that knife-from more sharp thing is not  
 This knife is no sharper than the other.
8. 이 길이 더 길 보덤 더 갓가온 길이야  
 i kiri chye kil potem te katkaon kirinya  
 this road that road than more near road is?  
 Is this road shorter than that one?

## EXERCISE XX.

1. 만토록    도라    or    만홀스록    도라  
 man-t'orok    chyot'a    manheul-sarok    chyot'a  
 many-more    is good    many-more    is good  
 The more the better.
2. 갑시    누도록    밋진다    or    누을스록    밋진다  
 kapsi    nouk-torok    mitchinta    noukeul-sarok    mitchinta  
 price    cheap-more    lose money    cheap-more    lose money  
 The cheaper the price the more I lose.
3. 길    갈스록    더    험하다  
 kil    kal-sarok    te    hemhata  
 road    going-more    more    is precipitous  
 The more (we) go, the worse the road.
4. 지물    모홀스록    램하다  
 chaimoul    mohol-sarok    t'amhata  
 money    collecting-more    covet  
 The more he gets, the more he wants.
5. 보도록    ·    사랑스럽다  
 po-torok    sarangseurepta  
 see-more    is lovable  
 The more I see him, the more I love him.
6. 주도록    달난다    or    줄스록    달난다  
 chou-torok    tallanta    chou-sarok    tallanta  
 give-more    he demands    giving-more    he demands  
 The more I give the more he wants.
7. 늙도록    그    버릇시    있다  
 neulk-torok    keu    pereussi    itta  
 aged-until    that    habit    is  
 He maintains that habit all his life.
8. 취도록    술    먹어  
 ch'youi-t'orok    syoul    meke  
 drunk-until    wine    drinks  
 He drinks until he is drunk.

## EXERCISE XXI.

1. 이 음식은 맛시 미우 도타  
 i eumsik-eun † massi maion chyot'a  
 this food-as-for taste very is good  
 This food has the best flavour.
2. 그 집 여긔서 착실이 멀다  
 keu chip yekeui-sye ch'yaksiri melta  
 that house here-from truly is far  
 That house is a good distance from here.
3. 어제가 제일 치운 날이오  
 echei-ka chyei-il ch'ioun nari-o  
 yesterday first cold day-is  
 Yesterday was the coldest day.
4. 과히 커서 못쓰겟쌔다  
 koahi k'e-sye mos-sseukeitta  
 exceedingly big not will use  
 It won't do if it is too big.
5. 이 담 더 높케 싸면 돈 만히 먹겠느냐  
 i tam te nopk'ei ssamyen ton manhi mekkeitnanya  
 this wall more highly if build money much will eat?  
 If I build this wall higher will it cost much?
6. 돈 과히 만히 먹지안소  
 ton koahi manhi mek-chianso  
 money excessively much eat-not  
 It will not cost so very much.
7. 히가 지 도록 무엇 하였느냐  
 haika chi torok mouet hayetnanya  
 sun set until what have done?  
 What have you been doing all day?
8. 종일 공부 하였소  
 chyongil kongpou \* hayesso  
 all day labour have made  
 I have been studying all day.

† *eun*, the oppositive case ending has a restrictive force and indicates one kind of food out of many supposed to be present before the eyes of the speaker.

\* *kong pou* is a word derived from the Chinese, meaning *labour* generally: but in Corean the meaning has become restricted to *study*, as being the only kind of labour to which a native gentleman would condescend to *devote* himself.

## VERBS.

The most characteristic feature of the Korean language is the complex mass of inflection and agglutination whereby the verb is modified to express time, mood, condition, co-ordination and subordination, interrogation, official rank, etc.—in short almost every varying shade of thought or action. Knowledge of the verb—and in this has to be included the adjective, which in Korean combines (as we have seen) the adjective proper with the verb “to be”—implies a thorough acquaintance with all the intricacies of the Korean language both in etymology and syntax.

Even the ordinary Conjunction constitutes part of the verb inflexion, modifying and appended as a suffix to the different tenses. Many of these so-called Conjunctions are used merely as marks to indicate the breaks or divisions in the sentence—a function fulfilled in English by our system of punctuation. Their correct employment presents one chief difficulty of the Korean language and involves a close study of the colloquial, especially as these “punctuation conjunctions” are frequently meaningless in themselves and are only inserted for euphony as connecting links between the different parts of a sentence.

Verb modifications may be divided into two categories:—

(1) Simple inflexions—*i.e.* agglutinations whose original meanings as such have early disappeared and which are now found only incorporated into and forming part of, the verb itself, as aids to the expression of differences of *tense, mood, etc.*;

(2) Agglutinations properly so-called, *i.e.* words expressing independent ideas and added as suffixes to the verb stem while retaining their original meaning, to supply deficiencies in the Korean vocabulary.

In the present, past, and future tenses the inflexions are regular and simple. An equal regularity marks the participial formations so much used in Korean colloquial. The verbal participle is always found ending in *a* or *e* in accordance with the requirements of euphony; and the law is that with the two long and strong vowels *a* and *o* in the stem, the strong *a* closes the participle; while with other vowels and diphthongs and also with a short *o* in the stem, the weak vowel *e* marks the participle ending. This verbal participle is an ever recurring form of the verb inflexion, having in addition to its original signification and use as a participle, the widest possible range both in meaning and in application. It appears as an imperative, is frequently substituted for the present, past and other tenses; and can as a general rule supply every requirement of Korean colloquial, being at all times and in all connexions clear and easily understood.

All division of the Korean verb into tense, mood, participle or voice is purely arbitrary and conventional. On the part of native scholars and students no attempt has ever been made to reduce their vernacular to any grammatical system or to formulate any vocabulary of the language beyond the *Ok P'yen*—a compilation intended to facilitate the correct pronunciation, and to expound the meanings, of the Chinese characters.

Grouping the verbal terminations for inflexion and agglutination under their allied and cognate forms, four different conjugations may be evolved:—

(1) A series of endings in *ta*, which may be legitimately termed the “ordinary” conjugation, presenting as it does the primary form from which the principal modifications may be constructed. In colloquial use this conjugation is employed in addressing inferiors in rank, or informally in current conversation amongst equals.

(2) A series of endings in *nya* which constitute the interrogative form corresponding with the “ordinary” conjugation.

(3) A series of endings in *o* and *so* which Koreans employ when they address equals or superiors and which may be designated the “polite” conjugation.

(4) A series of agglutinations added to the verb stem of the various tense inflexions to express condition, time, manner, co-ordination, subordination, etc. *i.e.* agglutinations which have very often the force and use of mere conjunctions. This may be aptly termed the “conjunction conjugation”. And it is this conjugation in particular the acquisition of which will require the serious attention of the student of the language.

The present tense of the “ordinary” conjugation shows two forms;—

(1) The ending in *ta* (or *t'a* where the verbal participle is aspirated);

(2) The ending in *nta*. This latter is the correct inflexion with a noun or pronoun as subject to the verb, either expressed or understood. On the other hand *ta* (or *t'a*) is employed in a general sense irrespective of any definite subject and much in the same way as we resort to the infinitive (“to make” etc.) where we wish to refer to the verb generally. In short *ta* (or *t'a*) implies general, while *nta* implies specific predication of the verb's action. But under the Korean verb there falls to be included the part of speech known in English as the adjective, and with these “adjective verbs,” as they may very properly be designated, the use of *ta* and *nta* is reversed. Thus *ta* is the regular inflexion for predication in the present tense while the form *nta*, which is found only in certain words, produces a new sense and meaning. For instance in the phrase “*nal palkta*” we have the signification “the day is clear,” but in “*nal palknanta*,” “the day is clearing up”.

The past tense is formed by adding *tta* to the verbal participle; while the future is made by substituting *keitta* (*k'eitta* in the case of aspirated stems) for *ta* of the first form of the present tense. This becomes *kkeitta* in the few verbs where this present tense end in *tta*.

Inflected to express time, mood, condition and endless shades of meaning as regards action, the Korean verb possesses no distinction for person or number and one form stands for the singular and plural including all persons, first, second and third. Koreans as a rule avoid having recourse to pronouns, and the person and number must consequently be inferred from the context especially in the colloquial.

## CONJUGATION OF VERBS.

### SECTION 1.—ORDINARY CONJUGATION.

하 다 hata, I make (I speak). *or do*

Indicative Present	하 다	hata	} I make, thou makest, he makes, we make, etc.
„ „	하 나	hanta	
„ Past	하 였 다	hayetta	I made, etc.
„ Future	하 겠 다	hakeitta	I shall make, etc.
Imperative	하 여 라	hayera	make.
„	하 자	hacha	let us make.
Relative Participle			
„ Present	하 는	hanan	making.
„ Past	하 은	han	made.
„ Future	하 을	hal	about to make.
„ Imperfect	하 던	haten	made.
„ Perfect	하 였 던	hayetten	made.
Verbal Participle	하 여	haye	} having made.
„ „	하 여 서	hayesye	
„ „	하 야	haya *	

\* *haya* is an irregular form occasionally heard in Korean colloquial.

## 가다 kata, I go.

Indicative Present	가다	kata	} I go, thou goest, etc.
" "	간다	kanta	
" Past	갔다	katta	I went, etc.
" Future	가겟다	kakeitta	I shall go, etc.
Imperative	가	ka	} go.
"	가거라	kakera	
"	가자	kacha	let us go.
Rel. Part. Present	가는	kanan	going.
" Past	간	kan	gone.
" Future	갈	kal	about to go.
" Imperfect	가던	katen	gone.
" Perfect	갔던	katten	gone.
Verbal Participle	가	ka	} having gone.
" "	가서	kasye	

## 오다 ota, I come.

Indicative Present	오다	ota	} I come, thou comest, etc.
" "	온다	onta	
" Past	왔다	oatta	I came, etc.
" Future	오겟다	okeitta	I shall come etc.
Imperative	와	oa	} come.
"	오너라	onera	
"	오자	ocha	let us come.



Rel. Part. Present	오 는	onan	coming.
„ Past	온	on	come.
„ Future	을	ol	about to come.
„ Imperfect	오 던	oten	come.
„ Perfect	왔 던	oatten	come.
Verbal Participle	와	oa	} having come.
„ „	와 셔	oasye	

있다 itta, I am, I have.

Indicative Present	있 다	itta	I am <i>or</i> have, thou art <i>or</i> hast, etc.
„ Past	있 섰 다	issetta	I was, <i>or</i> had, etc.
„ Future	있 겠 다	itkeitta	I shall be, <i>or</i> shall have, etc.
Imperative	있 서 라	issera	} be, <i>or</i> have.
„	있 거 라	itkera	
„	있 자	itcha	let us be <i>or</i> let us have.
Rel. Part. Present	있 는	innan	being <i>or</i> having.
„ Past	있 손	issan	been <i>or</i> had.
„ Future	있 슬	issal	about to be <i>or</i> to have.
„ Imperfect	있 던	itten	been <i>or</i> had.
„ Perfect	있 섰 던	issetten	been <i>or</i> had.
Verbal Participle	있 서	isse	} having been.
„ „	있 서 셔	isscsye	

**업다** epta, I am not, or I have not.

Indicative Present	<b>업다</b>	epta	I have <i>or</i> am not, etc.
„ Past	<b>업섯다</b>	epsetta	I had <i>or</i> was not, etc.
„ Future	<b>업겟다</b>	epkeitta	I shall not have <i>or</i> be, etc.

Imperative (not in use).

Rel. Part. Present	<b>업느</b>	emnan	not having <i>or</i> being.
„ Past	<b>업슨</b>	epsan	not had <i>or</i> been.
„ Future	<b>업슬</b>	epsal	about not to have <i>or</i> be.
„ Imperfect	<b>업던</b>	epten	not had <i>or</i> been.
„ Perfect	<b>업섯던</b>	epsetten	not had <i>or</i> been.
Verbal Participle	<b>업서</b>	epse	{ not having been <i>or</i> not having had.
„ „	<b>업서서</b>	epsesye	

**보다** pota, I see.

Indicative Present	<b>보다</b>	pota	{ I see etc.
„ „	<b>본다</b>	ponta	
„ Past	<b>보았다</b>	poatta	I saw etc.
„ Future	<b>보겟다</b>	pokeitta	I shall see etc.
Imperative	<b>보아라</b>	poara	see.
„	<b>보자</b>	pocha	let us see.

Rel. Part. Present	보 는	ponan	seeing.
„ Past	본	pon	seen.
„ Future	볼	pol	about to see.
„ Imperfect	보 던	poten	seen.
„ Perfect	보 았 던	poatten	seen.
Verbal Participle	보 아	poa	} having seen.
„ „	보 아 셔	poasye	

쓰 다 sseuta, I use, *or* I write.

Indicative Present	쓰 다	sseuta	} I use <i>or</i> write, etc.
„ „	쓴 다	sseunta	
„ Past	썼 다	ssetta	I used <i>or</i> wrote, etc.
„ Future	쓰 겠 다	sseukeitta	I shall use <i>or</i> write, etc.
Imperative	써 라	ssera	use, <i>or</i> write.
„	쓰 자	sseucha	let us use <i>or</i> write.
Rel. Part. Present	쓰 는	sseunan	using <i>or</i> writing.
„ Past	쓴	sseun	used <i>or</i> written.
„ Future	쓸	sseul	about to use <i>or</i> write.
„ Imperfect	쓰 던	sseuten	used <i>or</i> written.
„ Perfect	썼 던	ssetten	used <i>or</i> written.
Verbal Participle	써	sse	} having used <i>or</i> written.
„ „	써 셔	ssesye	

치다 ch'ita, I strike.

Indicative Present	치다	ch'ita	} I strike, etc.
„ „	친다	ch'inta	
„ Past	쳤다	ch'yetta	I struck, etc.
„ Future	치겠다	ch'ikeitta	I shall strike, etc.
Imperative	쳐라	ch'yera	strike.
„	치자	ch'icha	let us strike.
Rel. Part. Present	치는	ch'inan	striking.
„ Past	친	ch'in	struck.
„ Future	칠	ch'il	about to strike.
„ Imperfect	치던	ch'iten	struck.
„ Perfect	쳤던	ch'yetten	struck.
Verbal Participle	쳐	ch'ye	} having struck.
„	쳐서	ch'yesye	

주다 chouta, I give.

Indicative Present	주다	chouta	} I give, etc.
„ „	준다	chounta	
„ Past	주었다	chouetta	I gave, etc.
„ Future	주겠다	choukeitta	I shall give, etc.
Imperative	주어라	chouera	give.
„	주자	choucha	let us give.

Rel. Part. Present	주는	chounan	giving.
„ Past	준	choun	given.
„ Future	줄	choul	about to give.
„ Imperfect	주던	chouten	given.
„ Perfect	주었던	chouetten	given.
Verbal Participle	주어	choue	} having given.
„ „	주어서	chouesye	

먹다 mekta, I eat.

Indicative Present	먹다	mekta	} I eat, etc.
„ „	먹는다	meknanta	
„ Past	먹었다	meketta	I ate, etc.
„ Future	먹겠다	mekkeitta	I shall eat, etc.
Imperative	먹어라	mekera	eat.
„	먹자	mekcha	let us eat.
Rel. Part. Present	먹는	meknan	eating.
„ Past	먹은	mekeun	eaten.
„ Future	먹을	mekeul	about to eat.
„ Imperfect	먹던	mekten	eaten.
„ Perfect	먹었던	meketten	eaten.
Verbal Participle	먹어	meke	} having eaten.
„ „	먹어서	mekesye	

# 잡다 chapta, I catch.

Indicative Present	잡다	chapta	} I catch, etc.
„ „	잡는다	chamnunta	
„ Past	잡았다	chapatta	I caught, etc.
„ Future	잡겠다	chapkeitta	I shall catch, etc.
Imperative	잡아라	chapara	catch.
„	잡자	chapcha	let us catch.
Rel. Part. Present	잡는	charunan	catching.
„ Past	잡은	chapeun	caught.
„ Future	잡을	chapeul	about to catch.
„ Imperfect	잡던	chapten	caught.
„ Perfect	잡았던	chapatten	caught.
Verbal Participle	잡아	chapa	} having caught.
„ „	잡아서	chapasye	

# 울다 outla, I weep or cry.

Indicative Present	울다	outla	} I weep or cry, etc.
„ „	운다	ounta	
„ Past	우렸다	ouretta	I wept or cried, etc.
„ Future	울겠다	oulkeitta	I shall weep or cry, etc.
Imperative	우러라	ourera	weep or cry.
„	울자	oulcha	let us weep or cry.

Rel. Part. Present	우는	ounan	weeping.
„ Past	운	oun	wept.
„ Future	울	oul	about to weep.
„ Imperfect	울던	oultan	wept.
„ Perfect	우렷던	ouretten	wept.
Verbal Participle	우리	oure	} having wept.
„ „	우리셔	ouresye	

놓타 nott'a, I release.

Indicative	Present	놓타	nott'a	} I release, etc.
„	„	놓는다	nonnanta	
„	Past	놓았다	nohatta	I released, etc.
„	Future	놓겠다	notk'eitta	I shall release.
Imperative		놓하라	nohara	release.
„		놓차	notch'a	let us release.
Rel. Part. Present		놓는	nonnan	releasing.
„	Past	놓흔	noheun	released.
„	Future	놓흘	noheul	about to release.
„	Imperfect	놓런	nott'en	released.
„	Perfect	놓았던	nohatten	released.
Verbal Participle		놓하	noha	} having released.
„	„	놓하셔	nohasye	

# 씻다 ssitta, I wash.

Indicative Present	씻다	ssitta	} I wash, etc.
„ „	씻는다	ssinnanta	
„ Past	씻었다	ssissetta	I washed, etc.
„ Future	씻게다	ssitkeitta	I shall wash, etc.
Imperative	씻서라	ssissera	wash.
„	씻자	ssitcha	let us wash.
Rel. Part. Present	씻는	ssinnan	washing.
„ Past	씻은	ssissan	washed.
„ Future	씻을	ssissal	about to wash.
„ Imperfect	씻던	ssitten	washed.
„ Perfect	씻었던	ssissetten	washed.
Verbal Participle	씻서	ssisse	} having washed.
„ „	씻서서	ssissesye	

# 기다리다 kitarita, I wait.

Indicative Present	기다리다	kitarita	} I wait, etc.
„ „	기대린다	kitarinta	
„ Past	기대렸다	kitaryetta	I waited, etc.
„ Future	기대리게다	kitarikeitta	I shall wait, etc.
Imperative	기대려라	kitaryera	wait.
„	기대리자	kitaricha	let us wait.



Rel. Part. Present	기 드 리 는	kitarinan	waiting.
„ Past	기 드 린	kitarin	waited.
„ Future	기 드 릴	kitaril	about to wait.
„ Imperfect	기 드 리 던	kitariten	waited.
„ Perfect	기 드 렸 던	kitaryetten	waited.
Verbal Participle	기 드 려	kitarye	} having waited.
„ „	기 드 려 셔	kitaryesye	

안따 antta, I sit.

Indicative Present	안따	antta	} I sit, etc.
„ „	안 는 다	annanta	
„ Past	안졌 다	anchyetta	I sat, etc.
„ Future	안게 다	ankkeitta	I shall sit, etc.
Imperative	안저 라	anchyera	sit.
„	안짜	anchcha	let us sit.
Rel. Part. Present	안 는	annan	sitting.
„ Past	안 존	ancheun	sat.
„ Future	안 즐	ancheul	about to sit.
„ Imperfect	안 떠	antten	sat.
„ Perfect	안졌 던	anchyetten	sat.
Verbal Participle	안저	anchye	} having sat.
„ „	안저 셔	anchyesye	

**알다** alta, I know.

Indicative Present	<b>알다</b>	alta	} I know, etc.
„ „	<b>안다</b>	anta	
„ Past	<b>알았다</b>	aratta	I knew, etc.
„ Future	<b>알겠다</b>	alkeitta	I shall know, etc.
Imperative	<b>알아라</b>	arara	know.
„	<b>알자</b>	alcha	let us know.
Rel. Part. Present	<b>아는</b>	anan	knowing.
„ Past	<b>안</b>	an	known.
„ Future	<b>알</b>	al	about to know.
„ Imperfect	<b>알던</b>	alten	known.
„ Perfect	<b>알았던</b>	aratten	know.
Verbal Participle	<b>알아</b>	ara *	} having known.
„ „	<b>알아서</b>	arasye	

**모르다** morota, I know not.

Indicative Present	<b>모르다</b>	morota	} I know not, etc.
„ „	<b>모른다</b>	moronta	
„ Past	<b>몰랐다</b>	mollatta	I knew not, etc.
„ Future	<b>모르게다</b>	morekeitta	I shall not know, etc.
Imperative	(not in use).		

\* ara is also used colloquially for "I know" and "do you know", etc.

Rel. Part. Present	모로논	moronan	knowing not.
„ Past	모론	moron	unknown.
„ Future	모롤	morol	about to know not.
„ Imperfect	모로던	moroten	unknown.
„ Perfect	몰낫던	mollatten	unknown.
Verbal Participle	몰나	molla *	} not having known.
„ „	몰나셔	mollasye	

## SECTION 2.—POLITE CONJUGATION.

This conjugation is that most in use imperatively, affirmatively and interrogatively. When used interrogatively the sound of the final *o* is prolonged and emphasised.

하오	hao	make ( <i>imperative</i> ) ; I make, do I make ?
하엿소	hayesso	I have made, have I made ?
하겠소	hakeisso	I shall make, shall I make ?
가오	kao	go ; I go, do I go ?
갔소	kasso	I have gone, have I gone ?
가겠소	akeisso	I shall go, shall I go ?
오	o	come ; I come, do I come ?
왔소	oasso	I have come, have I come ?
오겠소	okeisso	I shall come, shall I come ?

\* *molla* is also used colloquially for “*I know not*” “*do you know not,*” etc.

NOTE.— The future, *alkeitta* and *morokeitta* (as also the forms *alkeisso* and *morokeisso* of the polite conjugation) are frequently used for the present tense, *I know* and *I do not know*.

잇소	isso	be ; I am <i>or</i> have, am <i>or</i> have I ?
잇섯소	issesso	I was <i>or</i> had, was <i>or</i> had I ?
잇겟소	itkeisso	I shall be <i>or</i> have, shall I be <i>or</i> have ?
업소	epso	I am <i>or</i> have not, am <i>or</i> have I not ?
업섯소	epsesso	I was <i>or</i> had not, was <i>or</i> had I not ?
업겟소	epkeisso	I shall not be <i>or</i> have, shall I not be <i>or</i> have ?
보오	poo	look ; I look, do I look ?
보앗소	poasso	I have looked, have I looked ?
보겟소	pokeisso	I shall look, shall I look ?
치오	ch'io	strike ; I strike, do I strike ?
쳤소	ch'yesso	I have struck, have I struck ?
치겟소	ch'ikeisso	I shall strike, shall I strike ?
주오	chouo	give ; I give, do I give ?
주엇소	chouesso	I have given, have I given ?
주겟소	choukeisso	I shall give, shall I give ?
먹소	mekso	eat ; I eat, do I eat ?
먹엇소	mekesso	I have eaten, have I eaten ?
먹겟소	mekkeisso	I shall eat, shall I eat ?
잡소	chapso	seize, I seize, do I seize ?
잡앗소	chapasso	I have seized, have I seized ?
잡겟소	chapkeisso	I shall seize, shall I seize ?
놓소	nosso	release ; I release, do I release ?
노핫소	nohasso	I have released, have I released ?
노겟소	nok'cisso	I shall release, shall I release ?

씻소	ssisso	wash ; I wash, do I wash ?
씻섯소	ssissesso	I have washed, have I washed ?
씻겟소	ssitkeisso	I shall wash, shall I wash ?
기드리오	kitario	wait ; I wait, do I wait ?
기드렸소	kitaryesso	I have waited, have I waited ?
기드리겟소	kitarikeisso	I shall wait, shall I wait ?
안쏘	ansso	} sit ; I sit, do I sit ?
안즈오	ancheuo	
안젼소	anchyesso	I have sat, have I sat ?
안께소	ankkeisso	I shall sit, shall I sit ?
아오	ao	} know ; I know, do I know ?
알저오	alchio	
알앗소	arasso	I have known, have I known ?
알겟소	alkeisso	I shall know, shall I know ?

The “polite” Imperative, first person plural, is formed by substituting *psyceita* for the final *n* of the Past Relative Participle, thus—

하다	하	합세다	
hata	han	hapseyeta	Let us make
가다	간	갑세다	
kata	kan	kapsyeta	Let us go
보다	본	봄세다	
pota	pon	popseyeta	Let us see
먹다	먹은	먹읍세다	
mekta	mekeun	mekeupsyeta	Let us eat

안따

antta

안즌

ancheun

안줍세다

ancheupsyeita

Let us sit

씻다

ssitta

씻손

ssissan

씻습세다

ssissapsyeita

Let us wash

A very common and more markedly courteous form of the Polite Conjugation is that which ends in *sio* in the Present Indicative. This is formed from the Past Relative Participle by substituting the termination *sio* for the final *n*, and may be used affirmatively, interrogatively, or imperatively in speaking of or to ones superiors in rank. Where used as an Imperative, the force of *sio* corresponds exactly to our English word "please":—

할다

hata

흔

han

하시오

hasio

Please make, do you make? He makes, etc.

보다

pota

본

pon

보시오

posio

Please see, do you see? He sees, etc.

주다

chouta

준

choun

주시오

chousio

Please give, do you give? He gives, etc.

안따

antta

안즌

ancheun

안즈시오

ancheusio

Please sit, do you sit? He sits, etc.

This form of the Polite Conjugation extends through nearly all moods and tenses. Thus we find *posesso*, *posikeisso*, *posimyen*, *posin*, etc., for *poasso*, *pokeisso*, *pomyen*, *pon*, etc.

Another "polite" form of the present Indicative is that which ends in *chio*, this termination being substituted for the final *ta* of the present tense in the "ordinary" Conjugation. When used with the first or third person it has an affirmative, with the second person always an interrogative, sense:—

할다

hata

하지오

hachio

I make, he makes, we make, they make, do you make?

가다

kata

가지오

kachio

I go, he goes, we go, they go, do you go?

오다 ota	오지 오 ochio	I come, he comes, we come, they come, do you come?
놓다 nott'a	놓치 오 notch'io	I release, he releases, we release, they release, do you release?

N.B.—The termination is aspirated thus—*ch'io*, in the case of verbs ending in aspirated *t'a* in the present tense of the Ordinary Conjugation.

Inferiors, addressing their superiors and wishing to be exceedingly polite, use the conjugation ending in *pnaita*, *opnaita*, *sapnaita*, *saopnaita*, for the first or third person singular or plural. This is read *mnaita*, etc., according to the requirements of Korean euphony, and is formed—

either (1) by substituting *pnaita* for the final *n* of the Past Relative Participle:—

하다 hata	훈 han	함니다 hamnaita	I make, he makes, we make, they make.
가다 kata	간 kan	갑니다 kamnaita	I go, he goes, we go, they go.
먹다 mekta	먹은 mekeun	먹읍니다 mekeumnaita	I eat, etc.
잡다 chapta	잡은 chapeun	잡읍니다 chapeumnaita	I seize, etc.
안타 antta	안즌 ancheun	안줍니다 ancheumnaita	I sit, etc.

or (2) by substituting *opnaita* for the final *ta* of the Present Indicative where the termination is immediately preceded by a vowel:—

하다 hata	하옵니다 haomnaita	I make, etc.
가다 kata	가옵니다 kaomnaita	I go, etc.

or (3) by substituting *sapnaita* or *saopnaita* for the final *ta* of the Present Indicative where a consonant, *k*, *l*, *m*, *n*, *p* or *t* closes the syllable immediately preceding the termination:—

먹다	먹습니다	먹소옵니다	I eat, we eat, he eats, they eat.
mekta	meksamnaita	meksaomnaita	

일타	일습니다	일소옵니다	I lose, we lose, he loses, they lose.
ilt'a	ilsamnaita	ilsaomnaita	

담다	담습니다	담소옵니다	I fill, we fill, he fills, they fill.
tamta	tamsamnaita	tamsaomnaita	

안다	안습니다	안소옵니다	I embrace, we embrace he embraces, etc.
anta	ansamnaita	ansaomnaita	

잡다	잡습니다	잡소옵니다	I seize, we seize, he seizes, they seize.
chapta	chapsamnaita	chapsaomnaita	

싣다	싣습니다	싣소옵니다	I load, we load, he loads, they load.
sitta	sissamnaita	sissaomnaita	

Similarly *sapnaita* and *saopnaita* are substituted for the final *ta* of the Indicative Past and Future tenses of the Ordinary Conjugation. Thus—

하엿다	하엿습니다	하엿소옵니다	I made, etc.
hayetta	hayessamnaita	hayessaomnaita	

하겿다	하겿습니다	하겿소옵니다	I shall make, etc.
hakeitta	hakeissamnaita	hakeissaomnaita	

먹엇다	먹엇습니다	먹엇소옵니다	I ate, etc.
meketta	mekessamnaita	mekessaomnaita	

먹겿다	먹겿습니다	먹겿소옵니다	I shall eat, etc.
mekkeitta	mekkeissamnaita	mekkeissaomnaita	

왔다	왔습니다	왔소옵니다	I came, etc.
oatta	oassamnaita	oassaomnaita	

오겿다	오겿습니다	오겿소옵니다	I shall come, etc.
okeitta	okeissamnaita	okeissaomnaita	



## SECTION 3.—INTERROGATIVE CONJUGATION.

In addition to the Interrogative of the Polite Conjugation ending in *o* and *so*, which is used between equals in social and official rank, or towards superiors, in ordinary conversation, the Corean verb possesses a separate conjugation for addressing questions to inferiors, which is formed by substituting *nanya* or *tenya* for the final *ta* of the present, past and future tenses of the Ordinary Conjugation. The suffix *nanya* may be considered the regular interrogative available generally; whereas the form in *tenya* is specially employed where the enquiry is made regarding action not immediately under the eye of the speaker. Further, *ha-tenya*, for example, has not a Present tense meaning but is properly an Imperfect; *hananya*, being the interrogative for time strictly present. Again, *hayettenya* refers to a past even further remote than the form *hayennanya*. In *hakeittanya*, the Future, the enquiry contains an appeal for the opinion of the person addressed, and that particularly where the enquiry is made with reference to a third party not present to the speakers; *hakeinnanya* on the other hand refers to the future merely. Such at least are the leading principles governing the application and use of the two interrogative suffixes.

하느냐	hananya	do I make? dost thou make? etc.
하었느냐	hayennanya	have I made? etc.
하겠느냐	hakeinnanya	will I make? etc.
하더냐	hatenya	was I making? etc.
하였더냐	hayettenya	did I make? etc.
하겠더냐	hakeittanya	shall I make? etc.
가느냐	kananya	do I go? dost thou go? does he go? etc.
갔느냐	kannanya	have I gone? etc.
가겠느냐	kakeinnanya	will I go? etc.
가더냐	katanya	was I going? etc.
갔더냐	kattenya	did I go? etc.
가겠더냐	kakeittanya	shall I go? etc.

오느냐	onanya	do I come? etc.
왔느냐	oannanya	have I come? etc.
오겠느냐	okeinnanya	will I come? etc.
오더냐	otenyā	was I coming? etc.
왔더냐	oattenya	did I come?
오겠더냐	okeittenya	shall I come? etc.
있느냐	innanya	have I? (or am I?) etc.
있섯느냐	issennanya	have I had? etc.
있겠느냐	itkeinnanya	will I have? etc.
있더냐	ittenya	was I having? etc.
있섯더냐	issettenya	did I have? etc.
있겠더냐	itkeittenya	shall I have? etc.
없느냐	emnanya	have I not? etc. (or am I not? etc).
없섯느냐	epsennanya	have I not had? etc.
없겠느냐	epkeinnanya	will I not have? etc.
없더냐	eptenya	was I not having? etc.
없섯더냐	epsettenya	did I not have? etc.
없겠더냐	epkeittenya	shall I not have? etc.
아느냐	ananya	know I? etc.
알았느냐	arannanya	have I known? etc.
알겠느냐	alkeinnanya	will I know? etc.
알더냐	altenya	was I knowing? etc.
알았더냐	arattenya	knew I? etc.
알겠더냐	alkeittenya	shall I know? etc.

모로느냐	moronanya	know I not? etc.
몰랐느냐	mollannanya	have I not known? etc.
모로겠느냐	morokeinnanya	will I not know? etc.
모로더냐	morotenyā	was I not knowing? etc.
몰랐더냐	mollattenya	knew I not? etc.
모로겠더냐	morokeittenya	shall I not know? etc.

보느냐	ponanya	do I see? etc.
보았느냐	poannanya	have I seen? etc.
보겠느냐	pokeinnanya	will I see? etc.
보더냐	potenya	was I seeing? etc.
보았더냐	poattenya	did I see? etc.
보겠더냐	pokeittenya	shall I see? etc.

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#### SECTION 4.—CONJUNCTION CONJUGATION.

Under this conjugation are included the various agglutinations and suffixes, which are employed to express condition, time, reason, conjunctions—copulative and disjunctive—and even punctuation. But inasmuch as the presentation of a complete paradigm of these varying modifications with all their niceties of distinction would necessitate a volume to itself and only encumber and perplex the student, it has been considered advisable to give here only the more important modifications—such at least as occur most frequently in current colloquial. These embody the leading principles governing this verb inflexion and will enable the student to work out, as he becomes more and more familiarized with the language, the system of word-building and agglutination peculiar to Korean. Many of the particles used in connecting sentences—subordinate and co-ordinate—are meaningless in themselves but are required for euphony, either replacing our English conjunctions or merely indicating the punctuation. It may be well said indeed that a mastery of the Korean verb implies a full knowledge of the Korean language.

## 1.—CONDITIONAL SUFFIXES.

The suffixes **면** *myen* and **거 든** *keteun* express condition with a force corresponding to our word "if" in connecting a subordinate clause with the principal clause of a sentence. *Myen*, with or without the conjugation **만 일** *manil*, can be used generally, but where the idea of uncertainty or of time is connoted and especially where the principal and subordinate clauses contain different subjects to their respective predicates, *keteun* is the suffix employed.

The present tense is formed by substituting *myen* for the final *l* of the Future Relative Participle, thus—

**하 다**

hata, I make

**할**hal (*Fut. Part.*)**하 면**

hamyen, if I make.

**보 다**

pota, I see

**볼**pol (*Fut. Part.*)**보 면**

pomyen, if I see.

**먹 다**

mekta, I eat

**먹 을**mkeul (*Fut. Part.*)**먹 으 면**

mekeunyen, if I eat.

The other tenses are formed from the Ordinary Conjugation by substituting *simyen*, *keteun* and *temyen* for the ordinary terminations of the present, past, future, imperfect and pluperfect tenses.

Present	<b>하 면</b>	hamyen	} If I make, if thou makest, if he make, if we make, etc.
"	<b>하 거 든</b>	haketeun	
Past	<b>하 였 시 면</b>	hayessimyen	} If I made, etc.
"	<b>하 였 거 든</b>	hayetketeun	
Future	<b>하 겠 시 면</b>	hakeissimyen	} If I shall make, etc.
"	<b>하 겠 거 든</b>	hakeitketeun	
Imperfect	<b>하 디 면</b>	hatemyen	If I was making, etc.
Pluperfect	<b>하 였 디 면</b>	hayettemyen	If I had made, etc.

Present	오면	omyen	} If I came, etc.
„	오거든	oketeun	
Past	왔시면	oassimyen	} If I come, etc.
„	왔거든	oatketeun	
Future	오겠시면	okeissimyen	} If I shall come, etc.
„	오겠거든	okeitketeun	
Imperfect	오더면	otemyen	If I was coming, etc.
Pluperfect	왔더면	oattemyen	If I had come, etc.
Present	먹으면	mekeumyen	} If I eat, etc.
„	먹거든	mekketeun	
Past	먹었시면	mekessimyen	} If I ate, etc.
„	먹었거든	meketketeun	
Future	먹겠시면	mekkeissimyen	} If I shall eat, etc.
„	먹겠거든	mekkeitketeun	
Imperfect	먹더면	mektemyen	If I was eating, etc.
Pluperfect	먹었더면	mekettemyen	If I had eaten, etc.
Present	보면	pomyen	} If I see, etc.
„	보거든	poketeun	
Past	보았시면	poassimyen	} If I saw, etc.
„	보았거든	poatketeun	
Future	보겠시면	pokeissimyen	} If I shall see, etc.
„	보겠거든	pokeitketeun	
Imperfect	보더면	potemyen	If I was seeing, etc.
Pluperfect	보았더면	poattemyen	If I had seen, etc.

## EXERCISE XXII.

1. 일 잘 하면 상급 주겠다  
 il chal hamyen syangkeup choukeitta  
 work well if you make gratuity I will give  
 If you do the work well I will give you a gratuity.
2. 보형군 오거든 내게 즉시 말 하여라  
 pohaing koun oketeun naikei chenksi mal hayera  
 courier if come to me instantly speech make  
 Let me know at once when the courier comes.
3. 담 문허졌시면 다시 싸라  
 tam mounhechyessimyen tasi ssara  
 wall if fell into ruins again build  
 Build up the wall again if it has fallen down.
4. 너는 그 약 먹겠시면 도ckett다  
 nenan ken yak mekkeissimyen chyok'eitta  
 as for you that medicine if you will eat it will be good  
 You will do right to take that medicine.
5. 이 책 보겠거든 가져 가거라  
 i ch'aik pokeitketeun kachye-kakera  
 this book if you will see taken-go  
 Should you see this book you can take it away.
6. 내가 그 길로 오더면 맛났겠소  
 naika keu killo otemyen mannatkeisso \*  
 I that by road if was coming would have met  
 If I came by that road I would have met him.
7. 그 사람을 보았더면 돈 주었겠소  
 keu saramaul poattemyen ton chouetkeisso \*  
 that man if I had seen money would have given  
 If I had seen the man I would have given him the money.

\* Future Perfect tense. The construction and meaning of this tense form are explained in a separate section on a subsequent page.

## II.—CAUSAL SUFFIXES.

*As, since, because, etc.* are rendered by the suffixes **니** *ni*, **니까** *nikka*,

**니** **간드로** *nikkanteuro*. The suffix *ni* has two distinct uses: (1) First, it is used as a purely causal conjunction, connecting the parts of a sentence which stand to one another in the relation of cause and effect. Under such conditions it is restricted to the regular tenses, present, past and future. The two enclitic particles *kka* and *kkanteuro* are frequently found added to *ni* both for purposes of euphony and especially for the purpose of emphasizing its causal force, when connecting the subordinate with the principal part of a sentence. At the same time *ni* and its enclitics also appear in phrases where their meaning and application may best be indicated by punctuation marks in English and where the relation of cause and effect between different parts of the sentence can be clearly understood without being particularized by any conjunction.

<b>글</b>	<b>잘</b>	<b>하니</b>	<b>과거</b>	<b>하겠소</b>
keul	chal	hani	koake	hakeisso
letters	well	as he makes	examination	will make

As he is a good scholar, he will get his degree.

<b>어제</b>	<b>가서</b>	<b>오늘</b>	<b>오니</b>	<b>분쥬</b>	<b>오흐</b>
echyei	kasye	onal	oni	pounchyoun	hao
yesterday	having gone	today	as I come	I am busy	

Gone yesterday, here today; I am busy.

<b>날이</b>	<b>차니까</b>	<b>못</b>	<b>가오</b>
nari	ch'anikka	mot	kao
day	as is cold	not	go

I cannot go, it is chilly.

<b>목쥬</b>	<b>오니까</b>	<b>일</b>	<b>되겠다</b>
moksyoun	onikka	il	toikeitta
carpenter	as is coming	work	will become

As the carpenter is coming, the work will be done.

<b>바람</b>	<b>부니간드로</b>	<b>실과</b>	<b>떨러졌소</b>
param	pounikkanteuro	silkoa	tterechyesso
wind	as is blowing	fruit	has fallen

The fruit fell down with the wind.

(2) The suffix *ni*, as found in the agglutination *teni*, has a purely disjunctive force. It indicates a break in the sequence of the ideas of the speaker—something unexpected, as it were—which can be best rendered by means of an *adversative* conjunction such as *but*. The agglutination *teni* occurs in the Imperfect, the Pluperfect and the Past Intentional (*was about to do*) tenses.

전에	장사	하더니	시방	농사	하오
chyenei	chyangsa	hateni	sipang	nongsa	hao
before	trade	he was making	now	he farms	
	He was once a merchant but now he is a farmer.				

오늘	오겟더니	일이	있서서	못	왔소
onal	okeitteni	iri	issesye	mot	oasso
today	I was about to come	work	having been	not	I come
	I was coming today but was detained on business.				

하니	hani	I make, so ... etc.
하였시니	hayessini	I have made, so ... etc.
하겠시니	hakeissini	I will make, so ... etc.
하더니	hateni	I was making, but ... etc.
하였더니	hayetteni	I had made, but ... etc.
하겠더니	hakeitteni	I was about to make, but ... etc.
오니	oni	I come, so ... etc.
왔시니	oassini	I come, so ... etc.
오겟시니	okeissini	I will come, so ... etc.
오더니	oteni	I was coming, but ... etc.
왔더니	oatteni	I had come, but ... etc.
오겟더니	okeitteni	I was about to come, but ... etc.
가니	kani	I go, so ... etc.
갔시니	kassini	I went, so ... etc.
가겠시니	akeissini	I will go, so ... etc.
가더니	kateni	I was going, but ... etc.
갔더니	katteni	I had gone, but ... etc.
가겟더니	akeitteni	I was about to go, but ... etc.



주니	chouni	I give, so ... etc.
주었시니	chouessini	I give, so ... etc.
주겠시니	choukeissini	I will give, so ... etc.
주더니	chouteni	I was giving, but ... etc.
주었더니	chouetteni	I had given, but ... etc.
주겠더니	choukeitteni	I was about to give, but ... etc.

### EXERCISE XXIII.

- 손님      하나      오니      음식      예비하리라  
 sonnim      hana      o-ni      eumsik      yeipihayera  
 guest      one      comes-as      food      prepare  
 There is a guest coming so get dinner ready.
- 딴 은      장사      잘      하니      부자      되겠소  
 taikoun      chyangsa      chal      ha-ni      pouchya      toikeisso  
 as for you sir      trade      well      makes-as      rich      will become  
 You are an able merchant, sir, and so will be rich.
- 포교가      도적을      잡았시니      상급      밧겠소  
 p'okyoka      tochekeul      chapassini      syangkeup      patkeisso  
 police      thief      has-taken-as      gratuity      will receive  
 As the police have caught the thief they will be rewarded.
- 포교가      도적을      잡아서      상      급      밧았소  
 p'okyoka      tochekeul      chapasye      syangkenp      patasso  
 police      thief      having caught      gratuity      rewarded  
 The police having caught the thief got the reward.
- 어제는      술값      주더니      오늘은      식만      주오  
 echeinan      syoulkap      chouteni      onareun      sak man      chouo  
 as for yesterday      reward      was giving      as for today      wages only      give  
 Yesterday he gave a gratuity but today he gives only wages.
- 그 사람      이리      오더니      어디로      갔는지      몰나  
 keu      saram      iri      oteni      etairo      kannanchi      molla  
 that      man      here      was coming      where      to go      I know not  
 He was coming here but I can't tell where he has gone.

## EXERCISE XXIII (continued).

## 7. 짐 다 가져 왔더니 도로 다 가져 갔소

chim	ta	kachye-oatteni	toro	ta	kachye-kasso
load	all	taken-came	back	all	taken-gone

He brought all the baggage but he took it all away again.

## 8. 물에 빠져 죽겠더니 었던 사람이 건졌소

mourei	ppachye	choukkeitteni	ettensarami	kenchyesso
in water	fallen	he was about to die	some-body	saved

He fell into the water but somebody saved him from drowning.

## III.—ADVERSATIVE SUFFIXES.

The suffix **만** *manan* is the regular adversative conjunction corresponding to the English *but, yet, etc.*, and is added as an agglutinative particle to the regular tenses, present, past and future, of the Ordinary Conjugation without any modification or euphonic change. The conjugation ending in *chi*, formed by the substitution of *chi* for the final *ta* of the Ordinary Conjugation, is very commonly used where respect or courtesy is intended towards superiors or equals; and to this *chi* the suffix *manan* is regularly added, to express a disjunctive break in the sentence. At the same time this form of the conjugation in *chi* is likewise used to convey the idea of uncertainty or doubt together with a sense of deliberation on the part of the speaker. The forms *kata-manan*, etc. (*i. e.* the conjugation in *ta*), are properly confined to addressing one's inferiors in rank. These conjugations are regular and simple, and present no difficulty to the student as regards either their acquisition or explanation.

In using *manan* as an adversative suffix to any verb, Corean syntax frequently requires that the verbal noun of this same verb—in the oppositive case—shall immediately precede the verb with the adversative suffix, thereby emphasizing and helping out the meaning. At times a certain restrictive sense is conveyed by this construction corresponding more or less to the English phrases “of course,” “somewhat,” “I allow,” etc. This idiom constantly occurs in Corean colloquial, with various other suffixes such as *to*, *tai*, *kenioa*, etc., attached to the predicate, and forms one of the principal uses for which the verbal noun (in the oppositive case) appears in the Corean language.

Farther, *manan* is employed as a disjunctive agglutination, with the verb in the Polite Conjugation, being merely added as a suffix to its endings in *o*.

하 다 마 는	hata-manan	} I make, but ... etc.
하 지 마 는	hachi-manan	
하 였 다 마 는	hayetta-manan	} I made, but ... etc.
하 였 지 마 는	hayetchi-manan	
하 겠 다 마 는	hakeitta-manan	} I shall make, but ... etc.
하 겠 지 마 는	hakeitchi-manan	
온 다 마 는	onta-manan	} I come, but ... etc.
오 지 마 는	ochi-manan	
왔 다 마 는	oatta-manan	} I came, but ... etc.
왔 지 마 는	oatchi-manan	
오 겠 다 마 는	okeitta-manan	} I will come, but ... etc.
오 겠 지 마 는	okeitchi-manan	
본 다 마 는	ponta-manan	} I see, but ... etc.
보 지 마 는	pochi-manan	
보 았 다 마 는	poatta-manan	} I saw, but ... etc.
보 았 지 마 는	poatchi-manan	
보 겠 다 마 는	pokeitta-manan	} I shall see, but ... etc.
보 겠 지 마 는	pokeitchi-manan	
먹 는 다 마 는	meknanta-manan	} I eat, but ... etc.
먹 지 마 는	mekchi-manan	
먹 었 다 마 는	meketta-manan	} I ate, but ... etc.
먹 었 지 마 는	meketchi-manan	
먹 겠 다 마 는	mekkeitta-manan	} I shall eat, but ... etc.
먹 겠 지 마 는	mekkeitchi-manan	

## EXERCISE XXIV.

1. 어제 왔지 마는 틱을 못 보았소  
 echei oatchi-manan taikeul mot poasso  
 yesterday I came-but (you) sir not saw  
 I came yesterday but I did not see you.
2. 오늘 간다 마는 비가 올 듯 하다  
 onal kanta-manan pika ol-tent hata  
 today I go-but rain coming-likely makes  
 I am going today but it looks like rain.
3. 이 돈 주겠다 마는 후에 엇더케 갹갹느냐  
 i ton choukeitta-manan houei ettek'ei kapkeinnanya  
 this money I will give-but after how will repay  
 I will give you this money but how will you repay me.
4. 약 만히 먹었지 마는 효험이 업소  
 yak manhi meketchi-manan hyohemi epso  
 medicine many I have eaten-but advantage is not  
 I have taken ever so much medicine but am no better.
5. 알기 는 안다 마는 풀기는 어렵다  
 alki-nan anta-manan p'oulkinan eryepta  
 knowing-as-for I know-but explanation-as-for it is difficult  
 I understand the meaning but it is difficult to explain.
6. 가기는 가겠지 마는 언제 갈년지 모로갹다  
 kaki-nan kakeitchi-manan enchei kal-menchi morokeitta  
 going-as for I will go-but when to be about to go I will not know  
 Of course I will go but I cannot tell when I will go.
7. 낫기는 낫다 마는 아쵸 낫지 못 하다  
 natki-nan natta-manan acho natchi mot hata  
 recovery-as for I recover-but entirely to recover not I make  
 I am somewhat better in health but I cannot recover entirely.
8. 그 칼 쓰기는 쓴다 마는 잘 안 들다  
 keu k'al sseuki-nan sseunta-manan chal an teulta  
 that knife using-as for I use-but well not enter  
 I can use the knife of course but it is not at all sharp.

## IV.—CONCESSIVE SUFFIXES.

*Though, although, etc.* are rendered by the suffixes **나** *na*, **타** *tai*, **도** *to*, **거** *ge*, **니** *ni*, **와** *kenioa* and **지** *chi*, **라** *do* *chirato*.

With *na* and *tai* the present tense is formed by substituting these suffixes for *l* final of the future relative participle. The past and future tenses are formed by substituting *si*, as a euphonic connecting participle, for *ta* final of these tenses in the Ordinary Conjugation and then adding *na* or *tai* as the case may be.

In the case of *to*, the present tense, is invariably formed by adding the concessive suffix to the first form of the verbal participle, i. e. the form without the euphonic ending in *syē*. For the past and future tenses, *se* is substituted for *ta* final of these tenses in the Ordinary Conjugation and then *to* is appended as the conjunctive agglutination.

With *kenioa*, the present and past tenses are formed by substituting the suffix for the final *tu* of the Ordinary Conjugation. But for the future tense an entirely new form is constructed. The final *l* of the future relative participle is modified into *rye* (*nye* where the verbal stem is distinguished by *l*) signifying "about to," "intending to," etc., while *kenioa* is likewise modified and becomes *nioa*, so that we get the termination *ryenioa* or *nyenioa*:

The suffixes *na*, *tai* and *to* are at times practically interchangeable in meaning and use; but while *tai* and *to* are strong concessive conjunctions equivalent to *though, although, etc.*, *na* is frequently found to fairly represent our English "*whether*" and that especially with such verbs as "*to tell*," "*to know*," and "*to see*," etc. *Kenioa* is concessive as regards the subordinate clause, being equivalent to "*admitting that*," "*allowing that*," "*even though*," etc., but in introducing the principal clause it marks a break in the sequence of ideas corresponding to *yet, still, or but, etc.*, the principal clause being generally in the interrogative or imperative mood. *Kenioa* may well be translated "*notwithstanding*".

With *tai, to*, and *kenioa*, the verbal substantive in the oppositive case is constantly found associated, preceding the verb to which these suffixes are attached. It is an idiomatic construction peculiar to the Korean language but extremely useful in helping out the meaning of the sentence, emphasizing and modifying the action of the predicate. Thus *kakinan kato*, "*as for going though I go*", meaning "*even though I go, of course, or 'admitting that I go,' etc.*"

The suffix *chirato* is confined to the future and pluperfect relative participles and followed respectively by the future and future perfect in the principal clause.

하 나 hana	하 디 hatai	하 여 도 hayeto Though I make, etc.	하 거 니 와 hakenioa
하 었 시 나 hayessina	하 었 시 디 hayessitai	하 었 서 도 hayesseto Though I made, etc.	하 었 거 니 와 hayetkenioa
하 겠 시 나 hakeissina	하 겠 시 디 hakeissitai	하 겠 서 도 hakeisseto Though I shall make, etc.	하 려 니 와 haryenioa
하 지 라 도 halchirato			Though I may make, etc.
하 었 실 지 라 도 layessilchirato			Though I had made, etc.

가 나 kana	가 디 katai	가 도 kato Though I go, etc.	가 거 니 와 kakenioa
갔 시 나 kassina	갔 시 디 kassitai	갔 서 도 kasseto Though I went, etc.	갔 거 니 와 katkenioa
가 겠 시 나 kakeissina	가 겠 시 디 kakeissitai	가 겠 서 도 kakeisseto Though I shall go etc.	가 려 니 와 karyenioa
갈 지 라 도 kal chirato			Though I may go etc.
갔 실 지 라 도 kassil chirato			Though I had gone, etc.

먹 으 나 mekeuna	먹 으 디 mekeutai	먹 어 도 meketo Though I eat, etc.	먹 거 니 와 mekkenioa
먹 었 시 나 mekessina	먹 었 시 디 mekessitai	먹 었 서 도 mekesseto Though I ate, etc.	먹 었 거 니 와 meke:kenioa
먹 겠 시 나 mekkeissina	먹 겠 시 디 mekkeissitai	먹 겠 서 도 mekkeisseto Though I shall eat, etc.	먹 으 려 니 와 mekeuryenioa
먹 을 지 라 도 mekeulchirato			Though I may eat, etc.
먹 었 실 지 라 도 mekessilchirato			Though I had eaten, etc.



잡으나 chapeuna	잡으되 chapeutai Though I take, etc.	잡아도 chapato	잡거니와 chapkenioa
잡았시나 chapassina	잡았시되 chapassitai Though I took, etc.	잡았서도 chapasseto	잡았거니와 chapatkenioa
잡겠시나 chapkeissina	잡겠시되 chapkeissitai Though I shall take, etc.	잡겠서도 chapkeisseto	잡으려니와 chapeuryenioa
잡을지라도	chapeulchirato	Though I may take, etc.	
잡았실지라도	chapassilchirato	Though I had taken, etc.	

얻으나 eteuna	얻으되 eteutai Though I get, etc.	얻어도 eteto	얻거니와 etkenioa
얻었시나 etessina	얻었시되 etessitai Though I got, etc.	얻었서도 etesseto	얻었거니와 etetkenioa
얻겠시나 etkeissina	얻겠시되 etkeissitai Though I shall get, etc.	얻겠서도 etkeisseto	얻으려니와 eteuryenioa
얻을지라도	eteulchirato	Though I may get, etc.	
얻었실지라도	etessilchirato	Though I had got, etc.	

사나 sana	사되 satai Though I live, etc.	살아도 sarato	살거니와 salkenioa
살았시나 sarassina	살았시되 sarassitai Though I lived, etc.	살았서도 sarasseto	살았거니와 saratkenioa
살겠시나 salkeissina	살겠시되 salkeissitai Though I shall live, etc.	살겠서도 salkeisseto	살녀니와 sallyenioa
살지라도	salchirato	Though I may live, etc.	
살았실지라도	sarassilchirato	Though I had lived, etc.	

## EXERCISE XXV.

1. 장수는 부주런이 흥나 리가 업소  
 chyangsanan pouchareni hana rika epso  
 as for trade diligently though I make profit is not  
 Though I attend well to business, I never make any profit.

2. 오늘 일찍이 왔서도 쓸디 업소  
 onal ilcheuki oasseto sseul-tai epso  
 today early though you came about-to-use-place is not  
 Though you came early today, it is useless.

3. 말 그러케 하기는 하여도 흔히 아니 쓰오  
 mal keurek'ei hakinan hayeto heuni ani sseuo  
 speech thus as for saying though I say commonly not use  
 Though such an expression may be used, it is not common.

4. 약 여러 가지 먹었시나 효험 못 보앗소  
 yak yeré kachi mekessina hyohein mot poasso  
 medicine several kinds though he ate advantage not has seen  
 Though he has tried all kinds of medicine, he is no better.

5. 도적을 잡을지라도 물건은 찾기 어렵다  
 tochekeul chapeulchirato moulkeneun ch'atki eryepta  
 thief though you may take as for articles finding is difficult  
 Even though you catch the thief, it will be difficult to find the booty.

6. 어제 왔실지라도 덕을 못 맛났겟소  
 echei oassilchirato taikeul mot mannatkeisso  
 yesterday though I had come you (sir) not I would have met  
 Though I had come yesterday I would not have met you.

7. 거기 가기는 가려니와 미우 조심하여라  
 kekeui kakinan karyenioa maiou chosim hayera  
 there as for going though will go very careful make  
 Though you may go there of course, still be very careful.

8. 나는 집에 가거니와 너는 어디 가겠느냐  
 nanan chipei kakenioa nenan etai kakeinnanya  
 as for me to home though go as for you where will go?  
 Though I go home, where are you going to?



V.—DELIBERATIVE AND ALTERNATIVE SUFFIXES.

*Whether, or, etc.* are rendered by the suffixes **나** *na*, **거 나** *kena*,

**논 가** *nanka*, **논 지** *nanchi*, **던 지** *tenchi*, **지** *chi*, and **넌 지** *nenchi*.

(a) *Na* and *kena*. The suffix *na*, in addition to its use as a concessive conjunction (*though*), has an allied meaning (*whether*), when employed to mark alternatives, especially where the verb is repeated or otherwise placed in opposition. Under these conditions the original force of *na* as a concessive conjunction (*though*) can still be evolved; but the use of the alternatives *whether* and *whether ... or*, more correctly conveys the sense of the Korean idiom in this connection. This conjugation is simply formed by the substitution of *na* for the final *ta* of the Present, Past and Future tenses of the Ordinary Conjugation.

From the Future Relative Participle (ending in *sal, eul, etc.*) of certain verbs, yet another “alternative” tense, ending in *na* is derived, by the substitution of *na* for the final *l* of the participle. This appears constantly in the language, being well suited to the euphonic requirements of Korean speech. It is restricted to the present tense and, as a strong alternative, has the same force as the termination in *kena*.

This form in *kena* appears only in the Present and Past tenses. It has a strong “alternative” sense (*whether ... or*), and is much used by Koreans in ordinary conversation. Where however the idea of future action is understood, recourse is had to the gerundive ending in *rye, etc.*, the verb *hata* being utilized as an auxiliary and becoming *hakena* for the Future simple and *hayetkena* for Future Perfect. Thus *kal*, the Future Relative Participle of *kanta*, I go, becomes *karye*, (about to go or intending to go); and we thus get *karye-hakena* (though I intend to go—though I will go, etc.).

하 나	hana	하 거 나	hakena	Whether I do, etc.
하 였 나	hayenna	하 였 거 나	hayetkena	„ I did, etc.
하 겠 나	hakeinna			„ I will do, etc.
오 나	ona	오 거 나	okena	Whether I come, etc.
왔 나	oanna	왔 거 나	oatkena	„ I came, etc.
오 겠 나	okeinna			„ I will come, etc.
가 나	kana	가 거 나	kakena	Whether I go, etc.
갔 나	kanna	갔 거 나	katkena	„ I went, etc.
가 겠 나	kakeinna			„ I shall go, etc.

잇 나	inna	잇 스 나	issana	} Whether I am, etc.
		잇 거 나	itkena	
잇섯 나	issenna	잇섯 거 나	issetkena	„ I was, etc.
잇겟 나	itkeinna			„ I shall be, etc.
업 나	emna	업 스 나	epsana	} Whether I am not, etc.
		업 거 나	epkena	
업섯 나	epsenna	업섯 거 나	epsetkena	„ I was not, etc.
업겟 나	epkeinna			„ I shall not be etc.
잡 나	chamna	잡 으 나	chapeuna	} Whether I take, etc.
		잡 거 나	chapkena	
잡앗 나	chapanna	잡앗 거 나	chapatkena	„ I took, etc.
잡겟 나	chapkeinna			„ I shall take, etc.
먹 나	mekna	먹 으 나	mekeuna	} Whether I eat, etc.
		먹 거 나	mekkena	
먹엇 나	mekenna	먹엇 거 나	meketkena	„ I ate, etc.
먹겟 나	mekkeinna			„ I shall eat, etc.

## EXERCISE XXVI.

1. 돈 잇 스 나 업 스 나 걱정 업소  
 ton issana epsana kekchyeng epso  
 money whether is whether is not anxiety is not  
 I don't care whether there is any money or not.

2. 자 나 지 나 니를 수 업소  
 chana kkaina nicheul sou epso  
 whether I sleep whether I wake forgetting means are not  
 Sleeping or waking I will never forget (this).

## EXERCISE XXVI (continued).

3. 오나 가나 일 반 이오  
 ona kana il pan io  
 whether he comes whether he goes one sort is  
 It is all the same whether he comes or goes.
4. 크나 적으나 갑슨 맞치 훈가지  
 k'euna chykeuna kapseun match'ihankachi  
 whether large whether small as for price much the same  
 Large or small, the price is much the same.
5. 왔나 아니 왔나 가 무려보아라  
 oanna ani oanna ka moure-poara  
 whether he has come not whether he has come having gone enquire-see  
 Go and ascertain whether he has come or not.
6. 비 언제 떠나겠나 가 알고 오너라  
 pai enchei ttenakeinna ka al-ko onera  
 ship when will depart go know-and come  
 Go and find out when the ship will sail.
7. 그 일 내일 다 되겠나 못 되겠나  
 keu il nai-il ta toikeinna mot toikeinna  
 that work tomorrow all will become not will become  
 Will that work be finished tomorrow or not.
8. 할거나 말거나 생각 더로 하오  
 hakena malkena saingkak tairo hao  
 whether you do whether you don't thought according to make  
 Please yourself whether you do this or not.
9. 죽거나 살거나 내여버려 두어라  
 choukkena salken naiye parye touera  
 whether he dies whether he lives having thrown away put  
 Leave him alone to live or die.

(b) *Nanka, nanchi, tenchi, chi* and *nenchi*. These five suffixes are also employed to express *whether* and *whether ... or*, but under distinct conditions. *Nanka* is confined to verbs of "enquiry" etc, either expressed or understood, and in the latter case it has the force of an interrogative, indicating doubt, hesitation or deliberation on the part of the speaker. The various suffixes ending in *chi* appear chiefly in connection with the verb *moronta* (I know not). But the ending in *nanchi* can also be utilized as an interrogative of doubt or hesitation in informal conversation with equals or inferiors. *Tenchi*, in addition to its use in connection with verbs, appears frequently as a suffix joined to nouns placed in opposition to one another. It is connected with the noun by the unipersonal verb *ilta* (is) and corresponds to our English suffix *ever*, but with the additional sense of *whether ... or*. *Chi* and *nenchi* appear only suffixed to the Future Relative Participle in *l*, Korean euphony requiring that the initial *t* of *tenchi* should pass into *n* (*l*) in order to coalesce with the *l* final of this participle form. *Sillenchi*, as in *hayessillenchi*, is an ever recurring form in Korean, and is found substituted for *ta* final of the past tense of the Ordinary Conjugation. It has a dubitative meaning at times, equivalent to *whether I would have, etc*, and by some has accordingly been termed a Future Perfect.

With the intricacies and anomalies of Korean colloquial, it is practically impossible to lay down hard rules to explain idiomatic construction; but with the leading principles here enunciated, it is hoped that the student may at least obtain a clue amid the vagaries and perplexities of the language.

하느가	hananka	Whether I make, etc.
하엿는가	hayennanka	„ I made, etc.
하겟는가	hakeinnanka	„ I will make, etc.
하느지	hananchi	Whether I make, etc.
하엿는지	hayennanchi	„ I made, etc.
하든지	hatenchi	Whether I make, etc.
하엿든지	hayettenchi	„ I had made, etc.
할지	halchi	} Whether I shall make, etc.
할년지	hallenchi	
하엿실년지	hayessillenchi	„ I have made, etc.

잇는가	innanka	Whether I am, etc.
잇섯는가	issennanka	„ I were, etc.
잇겟는가	itkeinnanka	„ I shall be, etc.
잇는지	innanchi	Whether I am, etc.
잇섯는지	issennanchi	„ I were, etc.
잇던지	ittenchi	Whether I am, etc.
잇섯던지	issettenchi	„ I had been, etc.
잇슬지	issalchi	} Whether I shall be, etc.
잇슬년지	issallenchi	
잇섯실년지	issessillenchi	„ I have been, etc.
<hr/>		
오는가	onanka	Whether I come, etc.
왔는가	oannanka	„ I came, etc.
오겟는가	okeinnanka	„ I shall come, etc.
오는지	onanchi	Whether I come, etc.
왔는지	oannanchi	„ I came, etc.
오던지	otenchi	Whether I come, etc.
왔던지	oattenchi	„ I had come, etc.
올지	olchi	} Whether I shall come, etc.
올년지	ollenchi	
왔실년지	oassillenchi	„ I have come, etc.

되 는 가  
되 었 는 가  
되 겠 는 가

toinanka            Whether I become, etc.  
toiyennanka        ,, I became, etc  
toikeinnanka        ,, I shall become, etc.

되 는 지  
되 었 는 지

toinanchi           Whether I become, etc.  
toiyennanchi        ,, I became, etc.

되 던 지  
되 었 던 지

toitenchi            Whether I become, etc.  
toiyettenchi        ,, I had become, etc.

될 지  
될 년 지  
되 었 실 년 지

toilchi                }  
toillenchi            } Whether I shall become, etc.  
toiyessillench        ,, I have become, etc.

갹 는 가  
갹 핫 는 가  
갹 겠 는 가

kapnanka            Whether I pay, etc.  
kaphannanka        ,, I paid, etc.  
kapkeinnanka        ,, I shall pay, etc.

갹 는 지  
갹 핫 는 지

kapnanchi           Whether I pay, etc.  
kaphannanchi        ,, I paid, etc.

갹 던 지  
갹 핫 던 지

kaptenchi            Whether I pay, etc.  
kaphattench        ,, I had paid, etc.

갹 흘 지  
갹 흘 년 지  
갹 핫 실 년 지

kapheulchi           }  
kapheullench        } Whether I shall pay, etc.  
kaphassillench        ,, I have paid, etc.

먹는가	meknanka	Whether I eat, etc.
먹었는가	mekennanka	„ I ate, etc.
먹겠는가	mekkeinnanka	„ I shall eat, etc.
먹는지	meknanchi	Whether I eat, etc.
먹었는지	mekennanchi	„ I ate, etc.
먹던지	mektenchi	Whether I eat, etc.
먹었던지	mekettenchi	„ I had eaten, etc.
먹을지	mekeulchi	{ Whether I shall eat, etc.
먹을는지	mekeullenchi	
먹었실는지	mekessillench	„ I have eaten, etc.

## EXERCISE XXVII.

1. 모군들 일을 하는가 아니 하는가 무려보  
 mokoun-teul ireul hananka ani hananka moure-po  
 coolie's work whether make not whether make enquire-see  
 Ascertain whether the coolies are working or not.
2. 편지 왔는가 지금 가 보아라  
 p'yenchi oannanka chikeum ka poara  
 letter whether has come now go see  
 Go now and see if the letters are come.
3. 비 언제 떠나겠는가 좀 아라 보시오  
 pai enchei ttenakeinnanka chom ara posio  
 boat when whether will depart little know see please  
 Please find out when the boat will leave.
4. 바깥 누가 왔는지 개 짖는다  
 patkeni nouka oannanchi kai cheunnanta  
 outside who whether came dog barks  
 There is somebody outside—the dog is barking.
5. 그 사람 었던 사람인지 너는 아느냐  
 ken saram etten-saram-inchi nenan ananya  
 that man what-man-soever as for you do you know?  
 Do you know who that man is?



## EXERCISE XXVIII.

1. 그 사람 집에 있는지 업는지 아느냐  
 keu saram chipei innanchi emnanchi ananya  
 that man at house whether is whether not is do you know ?  
 Do you know whether that man is at home or not?
2. 이 때 까지 집에 있는지 모로겔소  
 i ttai kkachi chipei innanchi morokeisso  
 this time until in house whether is I will not know  
 I do not know whether he is at home as yet.
3. 보행군 갔는지 아니 갔는지 알 수 업소  
 pohaingkoun kannanchi ani kannanchi al sou epso  
 courier whether has gone not whether has gone know means are not  
 I cannot tell whether the courier has gone or not.
4. 빚 갚든지 아니 갚든지 너는 상관 마라  
 pit kaptENCHI ani kaptENCHI nenan syangkoan mara  
 debt whether pay not whether pay as for you concern avoid  
 It is no business of yours whether he pays or not.
5. 죽었든지 살았든지 잡아 오너라  
 choukettENCHI sarattENCHI chapa onera  
 whether he died whether he lived seize come  
 Apprehend him dead or alive.
6. 오늘 돈 줄지 아니 줄지 아느냐  
 onal ton choulchi ani choulchi ananya  
 today money whether will give not whether will give do you know ?  
 Do you know whether he will give the money today?
7. 갈는지 안 갈는지 아직 작정 업소  
 kallENCHI an kallENCHI achik chakchyeng epso  
 whether I will go not whether I will go as yet decide not is  
 It has not as yet been decided whether I go or not.
8. 다 되었실는지 저세히 모로겔소  
 ta toiyessillENCHI chasyeihI morokeisso  
 all whether has become accurately I will not know  
 I cannot exactly tell whether it has been finished or not.



## EXERCISE XXIX.

1. 술 값 주던지 안 주던지 내 계 관치 아니 함 오  
 syoul-kap choutenchi an choutenchi nai kyeikoanchi ani hao  
 wine-price whether give not whether give I to concern not make  
 I don't care whether he gives a gratuity or not.
2. 만 호 나 적 으 나 잇 는 디 로 쓰 겠 소  
 manheuna chyeyeuna innan-tairo sseukeisso  
 whether many whether few being-according to will use  
 Whether few or many, use what you have.
3. 기 나 자 르 나 다 가 저 오 너 라  
 kina chareuna ta kachye-onera  
 whether long whether short all bring-come  
 Bring them all whether long or short.
4. 둥 굴 거 나 모 나 거 나 쓰 기 는 맛 찬 가 지  
 toungekoulkena monakena sseuki-nan match'ankachi  
 whether round whether square as for using much the same  
 It will do equally well whether round or square.
5. 검 던 지 희 던 지 갑 시 훈 가 지 오  
 kem-tenchi heui-tenchi kapsi han kachio  
 black-whether white-whether price one sort is  
 Whether black or white the price is the same.
6. 이 리 흥 나 더 리 흥 나 일 반 이 오  
 iri hana chyeri hana il pan io  
 here though make there though make one sort is  
 It is all the same whether you do it this way or that way.
7. 빚 싸 던 지 누 던 지 지 금 은 돈 업 서 못 사 오  
 pis-ssatenchi nouktenchi chikeumeun ton epsye mot sao  
 whether dear whether cheap now as for money not being not buy  
 Whether dear or cheap, I have no money and cannot buy it.
8. 언 제 가 던 지 그 때 부 락 할 겠 소  
 enchei katenchi ken ttai pont'akhakeisso  
 when whether go that time I will appeal  
 I will appeal to him whenever he is going.

## VI.—RESTRICTIVE CONDITIONAL SUFFIX.

The suffix *ya* occurs in connection with the first form of the Perfect Participle and produces a sense corresponding to *if only, unless, only after ... must, not unless, etc.* i.e. a restrictive conditional in the Present Tense followed by the Future in the principal clause. The Past Tense is formed by substituting *se-ya* for *ta* final in the Ordinary Conjugation; it must be followed by the Future Perfect in the principal clause. The Future is similarly formed by substituting *se-ya* for *ta* final of the Future of the Ordinary Conjugation; but in Corean its place is generally taken by the present in *ya*, which as a Conditional Present naturally implies a contingent future—sufficiently at least to meet the requirements of a Future Tense in Corean.

하 여 야	hayeya	If I only make, etc.
하 였 서 야	hayesseye	If I only made, etc.
하 겠 서 야	hakeisseya	If I only will make, etc.
있 서 야	isseya	If I only be, etc.
있 섰 서 야	issesseye	If I only were, etc.
있 겠 서 야	itkeisseya	If I only will be, etc.
와 야	oaya	If I only come, etc.
왔 서 야	oasseya	If I only came, etc.
오 겠 서 야	okeisseya	If I only will come, etc.
가 야	kaya	If I only go, etc.
갔 서 야	kasseye	If I only went, etc.
가 겠 서 야	kakeisseya	If I only will go, etc.
보 아 야	poaya	If I only see, etc.
보 았 서 야	poasseya	If I only saw, etc.
보 겠 서 야	pokeisseya	If I only will see, etc.

먹 어 야	mekeya	If I only eat, etc.
먹 었 서 야	mekesseye	If I only ate, etc.
먹 겠 서 야	mekkeisseye	If I only will eat, etc.
잡 아 야	chapaya	If I only take, etc.
잡 았 서 야	chapasseya	If I only took, etc.
잡 겠 서 야	chapkeisseye	If I only will take, etc.
주 어 야	choneya	If I only give, etc.
주 었 서 야	chouesseye	If I only gave, etc.
주 겠 서 야	choukeisseye	If I only will give, etc.

## EXERCISE XXX.

1.            그        약        먹 어 야        낫 겠 소

              keu        yak            mekeya        natkeisso

              that    medicine    if only eat        will recover

              If you only take that medicine, you will recover.
2.            목슈가        와 야        일 이        되 겠 다

              moksyonka        oaya            iri            toikeitta

              carpenter        if only come        work        will become

              If only the carpenter comes, the work will be finished.
3.            미리        널 녀 주 었 서 야        내가        갖 겠 소

              miri            nille-chouesseye        naika        katkeisso

              beforehand        spoken if only have given        I        would have gone

              If you had only told me beforehand, I would have gone.
4.            물건        찾 겠 서 야        술 값        주 겠 다

              moulken        ch'atkeisseye        syoul-kap        choukeitta

              article        if only you will find        wine-price        I will give

              I will give you a reward if you will only find the article.

## EXERCISE XXX (continued).

5. **딕이 불가불 여기 잇서야 할수 밖기 업소**  
 taiki poulkapoul yekeui isseya hal-sou patkeui epsu  
 you (sir) necessity here if only be resource beyond is not  
 You must be here, sir,—there is no other resource.

6. **거기를 그 때 갓서야 그 사람을 만났겔소**  
 kekeuireul keu ttai kasseya keu saramul mannatkeisso  
 there (acc: case) that time if only had gone that man would have met  
 You would have met him had you only gone there then.

7. **편지 올년지 기다려 보아야 알겔소**  
 p'yenchi ollenchi kitarye poaya alkeisso  
 letter whether will come having waited if only see will know  
 If he will only wait and see, he will know if the letter will come.

8. **짐 다 왔실년지 가 보아야 알겔소**  
 chin ta oassillenchi ka poaya alkeisso  
 load all whether has come go if only see will know  
 If you only go and see, you will know if the baggage has all come.

## VII.—TEMPORAL SUFFIXES

The two suffixes **다 가** *taka* and **면서** *myensye* express time, *when* or *while*,—but with this difference, that the former implies interrupted or unexpected action, and the latter simultaneous action, more or less continuous between the predicates of the different clauses of the sentence. *Taka* is united with the Present and Past Tenses by substitution for *ta* final of the Ordinary Conjugation; *myensye* is united with the Present Tense only. For the Future with *taka* or *myensye*, the gerundive in *rye* or *rya* (derived from the Future Relative Participle) is employed, especially in conjunction with the auxiliary verb *hata* (I do), thus producing the terminations *rye-hataka* and *rye-hamyensye*,—often contracted into *rya-taka* and *rya-myensye*,—where *hataka* and *hamyensye* are strictly Present Tenses regularly formed from *hata*, and attached to the gerundive of the verb to be conjugated.

As regards the meaning of these two agglutinations *taka* and *myensye*, Coreans use them very loosely and irregularly in ordinary colloquial—apparently more for euphony than as a definite grammatical construction expressive of time. Accordingly *but* will frequently be found to give a correct rendering of *taka*, thereby implying interrupted or unexpected action, while *and* will give the nearest approach to *myensye* in conveying the idea of simultaneous action. The English participle, as a general rule, gives an exact rendering of these agglutinative forms especially as regards time or tense, which depends on the time or tense of the predicate of the principal clause.

Other temporal suffixes are composed of the locative case of such words as **때, 번, 적** etc. suffixed to the Future Relative Participle of the verb, as described on a subsequent page.

할다가	hataka	When I make, etc.
할엿다가	hayettaka	„ „ made, etc.
할려다가	haryetaka	„ „ intend to make, etc.
잇다가	ittaka	When I have, etc.
잇섯다가	issettaka	„ „ had, etc.
잇스려다가	issaryetaka	„ „ intend to have, etc.
오다가	otaka	When I come, etc.
왔다가	oattaka	„ „ came, etc.
오려다가	oryetaka	„ „ intend to come, etc.
가다가	kataka	When I go, etc.
갔다가	kattaka	„ „ went, etc.
가려다가	karyetaka	„ „ intend to go, etc.
보다가	potaka	When I see, etc.
보았다가	poattaka	„ „ saw, etc.
보려다가	poryetaka	„ „ intend to see, etc.
하면서	hamyensye	While I am making, etc.
할려면서	haryemensye	„ „ intend to make, etc.
오면서	omyensye	While I am coming, etc.
오려면서	oryemyensye	„ „ intend to come, etc.
가면서	kamyensye	While I am going, etc.
가려면서	karyemyensye	„ „ intend to go, etc.
갹호면서	kapheumyensye	While I am paying, etc.
갹호려면서	kapheuryemyensye	„ „ intend to pay, etc.

## EXERCISE XXXI.

1. **식골 갔다가 도적 을 맛났소**  
 seuikol kattaka tochekeul mannasso  
 country when I went thieves I met  
 When going to the country I was attacked by thieves.
2. **서울 가다가 비를 맛났소**  
 syeoul kataka pireul mannasso  
 capital when I go rain I met  
 It came on to rain when I was going to Soul.
3. **서울 가면서 비를 마졌다**  
 Syeoul kamyensye pireul machyetta  
 capital while I go rain flogged  
 It was raining while I went to Soul.
4. **식골 갔다가 여러 날 만에 도라왔소**  
 seuikol kattaka yere nal manei toraosso  
 country when I went several days period I returned  
 I went to the country but returned after several days.
5. **집에 가려다가 일이 잇서서 못 소갓**  
 chippei karyetaka iri issesye mot kasso  
 to house I intend to go work been not I went  
 I intended going home but was detained by business.
6. **도적질 하다가 잡히여 죽엇소**  
 tochekchil hataka chaphiye choukesso  
 stealing action while he makes taken he died  
 He was caught stealing and killed.
7. **조세히 보았다가 도라가 말 하여라**  
 chasyeihi poattaka toraka mal hayera  
 accurately when you have seen return speech make  
 When you have seen (this) clearly go back and tell him.
8. **돈 꾸이여 주엇다가 난봉 났소**  
 ton kkouiye chonettaka nanpong nasso  
 money lent when I gave spend thrift arose  
 I gave him the loan of the money but never got repaid.

## EXERCISE XXXII.

1. **책 보다가 낮 후에 나가세다**  
 ch'aik potaka nat houei nakapsyeita  
 book when I see noon after let us go out  
 Let us read the book now but go out in the afternoon.
2. **그 때 오려다가 몸이 압하 못 왔소**  
 keu ttai oryetaka momi apha mot oasso  
 that time while I intend to come body sore not came  
 I was coming then but was ill and could not come.
3. **지금 가려면서 덕을 좀 보려호오**  
 chikeum karyemyensye takeul chom porye-hao  
 now while he intends to go you (sir) little he intends to see  
 He intends to go now and wants to see you a little.
4. **그 길노 가면서 그 물건 사갓다**  
 keu killo kamyensye keu moulken sakeitta  
 that by road while I go that article I will buy  
 I will buy that article as I am going that way.
5. **벚 나면서 비가 온다**  
 pyet namyensye pika onta  
 sunshine while proceeds rain comes  
 It rains while the sun is shining.
6. **빚 갚히려면서 왜 돈 그러케 쓰느냐**  
 pit kapheuryemyensye ouei ton keurek'ei sseunanya  
 debt while you intend to pay why money thus do you use?  
 Why do you spend money in that way if you intend to pay your debts?
7. **우리 가면서 니아기 합세다**  
 ouri kamyensye niaki hapsyeita  
 we while go story let us make  
 Let us chat together as we are going along.
8. **그 약 먹으면서 곧 병이 더 하엿소**  
 keu yak mekeumyensye kot pyengi te hayesso  
 that medicine while he eats directly sickness more has made  
 Directly he took that medicine he got worse.



## VIII.—SUFFIX USED WITH VERBS OF FEARING, ETC.

The suffix 가 *ka*, added to the Future Relative Participle, occurs regularly in connection with verbs expressive of “fear”, like *mousyepta* and *touryepta*, or with nouns expressive of “anxiety” like *nyemnye*, or *kekchyeng*. Its meaning and use approach nearest to our English conjunction “lest”.

## EXERCISE XXXIII.

1.    **네 일      비가      올가      녀녀      되오**  
       *naiil            pika            olka            nyemnye        toio*  
       tomorrow      rain            coming        anxiety        becomes  
                       I am anxious lest it rain tomorrow.
  
2.    **네가    그    때    못    올가    걱정    하였소**  
       *neika      keu    ttai    mot      olka      kekchyeng    hayesso*  
       you      that    time    not      coming    anxiety    I made  
                       I was anxious lest you could not come then.
  
3.    **그    아히    물에    빠질가    두려워    하오**  
       *keu        aheui      mourei      ppachilka      touryeone-hao*  
       that      child      in water      falling        afraid-makes  
                       The child is afraid of falling into the water.
  
4.    **바람      불가      무서워서      항선    못    하오**  
       *param      poulka      mousyeonesye      haingsyen      mot      hao*  
       wind      blowing      being afraid      navigation      not      make  
                       I cannot sail being afraid of the wind blowing.

## FUTURE PERFECT TENSE.

A compound tense occurs frequently in Korean which in force and use corresponds practically to our English Future Perfect, “will have” or “would have”. It is formed by substituting the agglutinative suffix distinctive of the Future Tense, *keitta* (or *k'eitta* for aspirated verb stems) for *ta* final of the Past Tense of the Ordinary Conjugation, and thus presents a combination of the Past and Future Tenses. It takes various suffixes to express interrogation, condition, etc. in common with the regular tense modifications. The Future Perfect Relative Participle, ending in *sil*, is generally found joined to *choul* (the participle noun ending), *ket*, thing, etc. in dependence on the verb *alta* (I know); while the termination *sillenchi* (vide p. 110) most often appears associated with the verb *moronta* (I know not), and at times has a purely Pluperfect sense:



하얏겟다	hayetkeitta	} I will have done, etc. or I would have done, etc.
하얏겟소	hayetkeisso	
하얏겟느냐	hayetkeinnanya	} Would I have done, etc. or will I have done, etc.
하얏겟소	hayetkeisso	
하얏겟시니	hayetkeissini	As I would have done, etc.
하얏겟다마는	hayetkeittaman	} I would have done, etc.
하얏겟지마는	hayetkeitchimanan	
하얏실	hayessil	Would have done ( <i>Rel: Part :</i> )
하얏실런지	hayessillenchi	Whether I would have done.

## EXERCISE XXXIV.

- 약 먹엇더면 병이 나하겟소  
 yak mekettemyen pyengi nahatkeisso  
 medicine if had eaten sickness will have recovered  
 Had he taken medicine, he would have recovered.
- 그 집 다 지엇겟느냐  
 keu chip ta chietkeinnanya  
 that house all will have. built?  
 Will he have finished building the house?
- 목썩 왔더면 일 다 하얏겟다  
 moksyou oattemyen il ta hayetkeitta  
 carpenter if had come work all will have made  
 Had the carpenter come he would have finished the work.
- 지금 도라와겟시니 얼핏 가 보이라  
 chikeum toraoatkeissini elp'it ka poara  
 now as he will have returned quickly go see  
 He will have returned by now ; go quickly and see.

## EXERCISE XXXIV (continued).

5. 어제 갔겠지 마는 일이 잇서 못 갔소  
 echei katkeitchimanan iri isse mot kasse  
 yesterday would have gone but work been not went  
 I would have gone yesterday but was detained by business.
6. 회답 왓실줄 알고 아라보라 왓소  
 hoitap oassilchoul alko arapora oasso  
 answer would have come know-and to ascertain came  
 I thought the reply would have come and came to inquire.
7. 그 사름 빚 다 잡왓실년지 내 모로겔소  
 ken saram pit ta kaphassillenchi nai morokeisso  
 that man debt all whether would have paid I will not know  
 I cannot tell whether he would have paid all the debt.
8. 옷 다 되엿실줄 알고 낚으라 왓다  
 ot ta toiyessilchoul alko nipeura oatta  
 clothes all would have become know-and to dress came  
 I thought the clothes would have been finished and came to put them on.

## GERUNDIVE.

The Corean verb possesses two allied Gerundives, derived from the Future Relative Participle respectively by changing the *l* final into (1) *ra* or *re* or (2) *rya* or *rye*.

(1) The gerundive in *ra* or *re* appears principally in conjunction with the verbs *kanta* (I go), *onta* (I come) *ponaita* (I send) and other verbs of motion; and indicates merely the object for which one comes or goes.

With a few verbs, and especially with those marked by *l* in the stem, the gerundive is irregularly formed in *lne* or *lna*, pronounced *lle* or *lla* for the sake of euphony.

가질너	kachille	from	kachita	(I fetch).
실너	sille	„	sitta	(I load).
갈나	kalla	„	kalta	(I cultivate).
팔나	p'alla	„	p'alta	(I sell).

## EXERCISE XXXV.

1. **식 잡으러 갔소 돈 갑흐러 왔소**  
 sai chapeure kasso ton kapheure oasso  
 birds to seize he went money to pay he has come  
 He has gone shooting. He has come to pay the money.
2. **칼 하나 사라 왔소**  
 k'al hana sara oasso  
 knife one to buy has come  
 He came to buy a knife.
3. **말 사내러 갔소**  
 mal sak naire kasso  
 horse wages to take out he has gone  
 He has gone to hire a pony.
4. **딕을 좀 보라 왔소**  
 taik'eul chom pora oasso  
 you sir little to see I came  
 I came to see you a little.
5. **여기 무엇 하라 왔느냐**  
 yekeui mouet hara oannanya  
 here what to do have you come?  
 What have you come here to do?
6. **책 사라 보내엿소**  
 ch'aik sara ponaiyesso  
 book to buy I sent  
 I have sent to buy the book.
7. **물건 가질너 보내엿소**  
 moulken kachille ponaiyesso  
 article to fetch he has sent  
 He has sent for the article.
8. **열쇠 가질너 갔소**  
 yelsoi kachille kasso  
 key to fetch has gone  
 He has gone for the key.

## EXERCISE XXXVI.

1. 짐 지러 왔소  
chim chire oasso  
load to load has come  
He has come for the packages.
2. 손님 마저러 나갔소  
sonnim macheure nakasso  
guests to meet he has gone out  
He has gone out to meet the guests.
3. 돈 가질너 보냈소  
ton kachille ponaiyesso  
money to fetch I have sent  
I have sent for the money.
4. 밭 갈나 갔소  
pat kalla kasso  
field to cultivate has gone  
He has gone to plough the fields.
5. 말 가지고 쌀 실너 왔소  
mal kachi-ko ssal sille oasso  
horse take-and rice to load has come  
He has come with a pony to load the rice.
6. 식골노 콩 팔나 갔소  
seuikollo k'ong palla kasso  
to country beans to buy \* has gone  
He has gone to the country to buy beans.
7. 장에 쌀 돈사라 갔소  
chyeongi ssal ton-sara kasso  
to market rice money-to buy he went  
He is gone to the market to sell the rice.
8. 저울 가지고 물건 달나 왔소  
chyeoul kachi-ko moulsen talla oasso  
scales bring-and article to weigh came  
He brought the scales to weigh the articles.

\* *p'alta* ordinarily means *to sell* but with grain, rice, etc. it always means *to buy*.

(2) The gerundive in *rya* or *rye* appears in conjunction with the verb *hata* (I make), or with the copulative *ko* (and) generally connecting two independent clauses. This gerundive always expresses *intention* or *purpose*.

## EXERCISE XXXVII.

1.    **내가    식골    가려고    행장    차리오**  
naika    seuikol    karye-ko    haingchyang    ch'ario  
I    country    intend to go-and    baggage    arrange  
I am going to the country and am arranging my baggage.
2.    **오늘    무엇    하려고    왔소**  
onal    mouet    barye-ko    oasso  
today    what    intend to do-and    have come?  
What have you come for today?
3.    **오늘은    공부    좀    하라고    왔소**  
onareun    kongpou    chom    harya-ko    oasso  
as for today    study    little    intend to do-and    have come  
I came to study a little today.
4.    **언제    집에    가려    하느냐**  
enchei    chipei    karye    hananya  
when    to house    intend to go    make you?  
When do you intend to go home?
5.    **어제    주던    책    보라    하느냐**  
echei    chouten    ch'aik    porya    hananya  
yesterday    given    book    intend to see    do you make  
Do you intend reading the book I gave you yesterday?
6.    **이    것    무어시    쓰려고    만다렸소**  
i    ket    mouesai    sseurye-ko    mantaresso  
this thing    for what    intend to use-and    have made  
What do you intend to use this thing for that you have made?
7.    **날이    저무려도    가라    하느냐**  
nari    chyemoure-to    karya    hananya  
day    late-though    intend to go    do you make?  
Do you mean to go even though it is late?
8.    **갑시    빚싸도    사라    하오**  
kapsi    pis-ssa-to    sarya    hao  
price    dear-though    intend to buy    I make  
I intend to buy it even though the price is dear.

## AUXILIARY VERBS.

I.—*Ota*, I come, } are frequently used in conjunction with the verbal participles  
*Kata*, I go, } of other verbs, to give definiteness and exactness to the  
 meaning.

드러 오다	teure-ota	I enter.
나가다	na-kata	I go out.
가져 오다	kachye-ota	I bring.
가져 가다	kachye-kata	I take away.
올라 가다	olla-kata	I ascend.
내려 오다	narye-ota	I descend.
사 오다	sa-ota	I buy.
잡아 가다	chapa-kata	I seize.
불러 오다	poulle-ota	I summon.

II.—*pota*, I see, (a) Joined to the verbal participle of another verb *pota* conveys the meaning "to try," etc.

다라보다	tara-pota	Hung-see—I weigh.
먹어보다	meke-pota	Eaten-see—I taste.
무려보다	moure-pota	Enquired-see—I ask
흔여보다	haye-pota	Made-see—I try.
알아보다	ara-pota	Known-see—I enquire.
차져보다	ch'achye-pota	Sought-see—I look-for.

(b) preceded by the enclitic particles *na* and *nanka*, (substituted for *ta* final of the Present, Past and Future Tenses, Indicative, of the Ordinary Conjugation) *pota* expresses probability; Thus—

하 나 보 다	ha-na	pota	} I probably do, etc. or I think I do, etc.
하 는 가 보 다	ha-nanka	pota	
하 였 나 보 다	hayen-na	pota	} I probably did, etc. or I think I did, etc.
하 였 는 가 보 다	hayen-nanka	pota	
하 겠 나 보 다	haken-na	pota	} I will probably do, etc. or I think I will do, etc.
하 겠 는 가 보 다	hakein-nanka	pota	

(c) With the Future Relative Participle followed by *ka*, *pota* is also used to convey the meaning of "probability," etc. in the future—"I think I will," etc.

오늘	비	올	가	보	다
onal	pi	ol-ka		pota	
today	rain	about to come	probable	I see	
	I think it will rain today.				

그	일	을	리	일	할	가	보	다
keu	ireul		nai-il		hal-ka		pota	
that	work		tomorrow	about to do	probable	I see		
	I think I will do that work tomorrow.							

III.—*Chouta*, I give, is frequently found as an auxiliary joined to the verbal participle of another verb as a complement to its meaning.

IV.—*Hata*, I make, is constantly used as an auxiliary, and especially with such suffixes as *teut* (*tat*), likely, *man*, able, *pen*, time, etc., when joined to the Future Relative Participle of another verb.

## EXERCISE XXXVIII.

1. 그 사름 죽을 거슬 살녀 주엇소  
 keu saram choukeul kesal sallye-chouesso  
 that man about to die thing saved life-given  
 I saved that man's life.
2. 일이 급하니 좀 도와 주오  
 iri keupha-ni chom toa-chouo  
 work pressing as little assisted-give  
 The work is urgent, so help me a little.
3. 오늘 흐려서 비가 올든 하다  
 onal heuryesye pika ol-teut-hata  
 today cloudy rain come-likely-makes  
 It is cloudy today and looks like rain.
4. 일이 될듯하더니 아조 틀녓소  
 iri toil-tat-hateni acho t'eullyesso  
 work become-likely-make-but entirely differed  
 The affair looked like succeeding but failed entirely.
5. 술 맛시 도하 먹을만 하다  
 syoul massi chyoha mekeul-man-hata  
 wine taste good eating-able-makes  
 The wine seems good and quite drinkable.
6. 그 붓 쓸만 하다 사오너라  
 keu pout sseul-man-hata sa-onera  
 that pen using-able-makes buy-come  
 That pen is quite serviceable; buy it.
7. 물에 빠져 죽을번 하엿다  
 mourei ppachye choukeul-pen-hayetta  
 in water fallen into dying-time-made  
 I fell into the water and was nearly drowned.
8. 좀 더 기다렸더면 만날번 하엿소  
 chom te kitaryettemyen mannal-pen-hayesso  
 little more if I had waited meeting-time-made  
 I would have met him had I waited a little more.



NEGATION.

To express *negation* Coreans commonly employ one of the two following words—

I. **안** or **아니** *an* or *ani*, signifying either mere negation, or *not* with the implied sense of unwillingness.

II. **못** *mot*, signifying *not*, with the implied sense of inability.

III. Yet a third method of expressing negation consists in dropping the final *ta* of the Present Indicative of the Ordinary Conjugation and adding to the root of the verb one of the following terminations:—

(a) **지 안타** or **잔타** *chiant'a* or *chant'a*. This termination, which

becomes **치 안타** or **찬타** *ch'iant'a* or *ch'ant'a* for aspirated roots, is properly a contraction for **지** or **치** *chi* or *ch'i* (the negative infinitive

sign) combined with the words **아니** *anihata*, not make. It is used chiefly with verbal adjectives, Thus—

도타 <i>chyo't'a</i> , good :	도치 안타 <i>chyoch'iant'a</i>	} not good, i.e. bad.
	도찬타 <i>chyoch'ant'a</i>	
깊다 <i>kipt'a</i> deep :	깊지 안타 <i>kipchiant'a</i>	} not deep, i.e. shallow.
	깊잔타 <i>kipchant'a</i>	

(b) **지 못 하다** — *chi mot hata*, expressive of inability (cannot).

**지 아니 하다** — *chi ani hata*, expressive of unwillingness (will not).

(c) **지 말고** — *chi malko*  
**지 마라** — *chi mara* } expressing prohibition (do not).

## EXERCISE XXXIX.

1. 술 안 먹소 별노 도하 아니 하오  
 syoul an mekso pyello chyoha ani hao  
 wine not I drink in particular good not make  
 I do not drink wine. I do not care much for it.
2. 이 때 까지 보행군 아니 드러왔소  
 i ttai kkachi pohaingkoun ani teure-oasso  
 this time until courier not entered-came  
 The courier has not arrived as yet.
3. 술 못 먹소 도하 아니 하오  
 syoul mot mekso chyoha ani hao  
 wine not I drink good not make  
 I cannot drink wine. I do not care for it.
4. 담배 맛 괴악하여 못 먹겠다  
 tampai mat koiakhaye mot mekkeitta  
 tobacco taste being wicked not will eat  
 The tobacco is bad and I cannot smoke it.
5. 오늘 일이 있어서 가지 못 하오  
 onal iri issesye ka-chi mot hao  
 today work having been to go not make  
 I am busy today and cannot go.
6. 비가 올듯하여 가지 아니 하오  
 pika ol-teut-haye ka-chi ani hao  
 rain coming-likely-made to go not make  
 It looks like rain and I will not go.
7. 내가 돈 있어서도 주지 아니 하오  
 naika ton isse-to chou-chi ani hao  
 I money having-though to go not make  
 Even though I have money I will not give you any.
8. 리일 일이 만호니 늦게 오지 마라  
 naiil iri manheu-ni neutkei o-chi mara  
 tomorrow work many-as late to come avoid  
 We will be busy tomorrow so do not be late.

THE DEMONSTRATIVE VERB.

The English verb "to be" is represented in Korean by two distinct words, each with a use and meaning essentially its own.

The Korean verb **있다** *itta* (root **잇** *it*) implies "possession", and corresponds to "have"; whereas **일다** *ilta* (root **이** *i* or **일** *il*) has a purely demonstrative force and appears only in the third person, singular or plural, appended as a suffix or agglutination to the noun of which it predicates. Thus *k'al itta* means "there is a knife", i.e. "I have a knife"; but *k'al ilta* implies that "it is a knife" [not any other article or instrument]. In short, *ilta* may well be defined as the demonstrative verb.

Present tense.

<b>일다</b>	<i>ilta</i>	}	He, she, it is : they are.
<b>이다</b>	<i>ita</i>		
<b>이라</b>	<i>ira</i>		
<b>이오</b>	<i>io</i>	}	He, she, it is : they are ( <i>polite form</i> ).
<b>요</b>	<i>yo</i>		

Imperfect tense.

<b>이더니</b>	<i>iteni</i>	}	He, she, it was, : they were.
<b>일더니</b>	<i>ilteni</i>		
<b>일너니</b>	<i>illeni</i>		

Interrogative.

<b>이냐</b>	<i>inya</i>	}	Is it ? etc.
<b>인가</b>	<i>inka</i>		
<b>이오</b>	<i>io</i>	}	Is it ? etc ( <i>polite</i> ).
<b>요</b>	<i>yo</i>		
<b>일더냐</b>	<i>iltenya</i>	}	Was it ? etc.
<b>일너냐</b>	<i>illenya</i>		

## Conditional.

이 면	imyen	If it be, etc.
이 라 도	irato	} Though it be, etc.
이 나	ina	
인 지	inchi	Whether it be, etc.
일 지	ilchi	„ it will be, etc.
이 던 지	itenchi	„ it was, etc.
이 던 지	itenchi	} Whether it be, etc.
일 년 지	illenchi	

## EXERCISE XL.

- 그 집 이 내 집 일 다

keu chipi nai chip ilta  
that house my house is

That is my house.
- 그 말 이 참 말 이냐

keu mari ch'am mal inya  
that speech true speech is?

Is that the truth?
- 거 쯔 말 안 이 다

kechat mal an ita  
false speech not is

It is not a lie.
- 덕 이 아 는 사 람 이 오

taiki anan saram io  
you (sir) knowing man is?

Is the man known to you?
- 예 내 친 고 요

yei nai chinko yo  
yes my friend is

Yes he is my friend.

EXERCISE XL (continued).

6.            그    전            큰    전            일더냐  
               keu    chyen    k'eun    chyen    iltenya  
               that    shop        big        shop        was?  
    Was that a big shop?
7.            전에    는            괴악    한            사람    이    더    나  
               chyenei-nan    koiakhan    saram    iteni  
               formerly-as for    wicked    man        was but  
    Formerly he was a bad man;
8.            지금    은            그러    치    안    소  
               chikeum-eun    keurechi anso \*  
               now-as for        thus not is  
    But he is not so now.

EXERCISE XLI.

1.            말    은            올    혼            말    이    라    도  
               mareun    orheun    mal    irato  
               as for speech    right    speech    though it be  
    Though what you say is quite correct.
2.            일    은            그러    케            될    수    업    소  
               ireun    keurek'ei    toil    sou    epso  
               as for work    thus    becoming    means    is not  
    The affair cannot be arranged in that way.
3.            콩    이    나            쌀    이    나            값    시            맛    찬    가    지  
               k'ong    ina    ssal    ina    kapsi    match'ankachi  
               beans    whether be    rice    whether be    price    much the same  
    Whether beans or rice, the price is much the same.
4.            이    집            인    지            더    집            인    지            모    로    겿    소  
               i    chip    inchi    chye    chip    inchi    morokeisso  
               this    house    whether be    that    house    whether be    I will not know  
    I cannot tell which house it is.

\* Contracted for *keure-chi-an-so*, the polite form of *keure-chi-an-ita* thus not is.



바람	param	hope	} From <i>parata</i> (I hope).
바라기	paraki	hoping	
잠	cham	sleep	} From <i>chata</i> (I sleep).
자기	chaki	sleeping	
옴	om	arrival	} From <i>ota</i> (I come).
오기	oki	coming	
감	kam	departure	} From <i>kata</i> (I go).
가기	kaki	going	

(II) Those derived from Relative Participles by adding the suffix *choul*. This suffix, modified for the instrumental case into *choullo* and then best rendered by the preposition *for*, is found only with such verbs as *alta*, I know, *moronta*, I know not, *nekita*, I think, *chinchakhata*, I suppose, etc. At times—especially when found with the Future Participle,—*how* followed by the Infinitive conveys the nearest approximation to its use and meaning in English.

## EXERCISE XLII.

- |      |       |              |        |        |         |
|------|-------|--------------|--------|--------|---------|
| 길    | 가기    | 어렵다          | 말      | 하기     | 쉽다      |
| kil  | kaki  | eryepta      | mal    | haki   | souipta |
| road | going | is difficult | speech | making | is easy |

The road is difficult to go. It is easy to speak.
- |      |        |          |      |        |         |
|------|--------|----------|------|--------|---------|
| 산    | 보기     | 도타       | 일    | 하기     | 더디다     |
| san  | poki   | chytot'a | il   | haki   | tetaita |
| hill | seeing | is good  | work | making | is slow |

The hill is pretty to look at. The work is slow in being done.
- |       |                 |               |       |           |
|-------|-----------------|---------------|-------|-----------|
| 집     | 도키는             | 도타마는          | 값     | 빛싸다       |
| chip  | chyok'inan      | chytot'amanan | kapsi | pis-ssata |
| house | as for goodness | is good but   | price | is dear   |

The house, I admit, is good but the price is dear.
- |           |          |       |     |       |     |         |
|-----------|----------|-------|-----|-------|-----|---------|
| 어제        | 밤에       | 잠     | 흔   | 잠     | 못   | 잠       |
| echei     | pamei    | cham  | han | cham  | mot | chasso  |
| yesterday | in night | sleep | one | sleep | not | I slept |

I could not sleep at all last night.





In addition to those above mentioned, other Verbal Nouns are supplied by appending the suffixes **질** *chil* and **노릇** *norat*, signifying respectively *action* and *profession* or *business*, to the root forms of certain nouns, as seen in the following examples.

## EXERCISE XLIV.

1.      **도적질**      **한다**                      **역적질**      **한다**  
          tochek-chil      hanta                      yekchek-chil      hanta  
          thief-action      I make                      rebel-action      I make  
                                  I steal.    I rebel.
  
2.      **걸레질**      **한다**                      **솔질**      **한다**  
          kellei-chil      hanta                      sol-chil      hanta  
          duster-action      I make                      brush-action      I make  
                                  I dust.    I brush.
  
3.      **바늘질**      **한다**                      **부치질**      **한다**  
          pana-chil      hanta                      pouch'ai-chil      hanta  
          needle-action      I make                      fan-action      I make  
                                  I sew.    I fan.
  
4.      **아모**      **노릇**      **도**      **할**      **것**      **업소**  
          amo      norat      to      hal      ket      epso  
          any      business      even      making      thing      is not  
                                  There is no profession at all open to me.
  
5.      **사공노릇**      **오래**      **하엿소**  
          sakoung-norat      orai      hayesso  
          sailor-business      long      I made  
                                  I have long been a sailor.
  
6.      **포슈노릇**      **하고**      **군사노릇**      **도**      **하엿소**  
          p'osyou-norat      hako      kounsa-norat      to      hayesso  
          hunter-business      and      soldier-business      also      I made  
                                  I have been both hunter and soldier.

## ADVERBS DERIVED FROM VERBS AND ADJECTIVES.

Adverbs derived from Verbs and Adjectives are usually formed by substituting *kei* for *ta* (or *k'ei* for *t'a*) final of the Present Tense of the Ordinary Conjugation:—

오게	okei	from	온다	onta,	I come.
가게	kakei	„	간다	kanta,	I go.
열게	yelkei	„	열다	yelta,	I open.
도케	hyok'ei	„	도라	chyot'a	I am good.

These Adverbs are generally followed by such verbs as *huta*, I make, or *toita*, I become, and are causative in sense, equivalent to the English *so as to*, *so that*, *in order that*, with the use and force of a Future Infinitive. Those derived from Adjectives very frequently end in *i*, (or *hi* where the root is marked by an aspirate).

## EXERCISE XLV.

- 문 열게 하여라      못 하게 하여라  
 moun    yelkei    hayera      mot    hakei    hayera  
 door   so as to open   make      not   so as to make   make  
 Make the door to open.      See that he does not do that.
- 잘 하게 하여라      음식 달게 되엿소  
 chal    hakei    hayera      eumsik    talkei    toiyesso  
 well   so as to do   make      food   so as to be sweet has become  
 See that you do this well.      The food has been sweetened.
- 밥 입에 맛게 되엿소  
 pap    ipei    matkei    toiyesso  
 rice   to mouth   so as to meet   has become  
 The rice has been cooked to suit my taste.
- 술 도케 하여 너허라  
 syoul    chyok'ei    haye    nehera  
 wine   so as to be good having made   place  
 Make the wine good and store it away.

## EXERCISE XLVI.

1. 돈 몃시 앓기오  
 ton mopsi atkio  
 money bad cherishes  
 He is stingy with his money.
2. 돈 만 중히 녀시오  
 ton man chyounghi nekio  
 money only heavily he thinks  
 He cares for nothing but money.
3. 우물 깊히 파라  
 oumoul kiphi p'ara  
 well deeply dig  
 Dig the well deep.
4. 이 패물 곱게 두어라  
 i p'aimoul kopkei touera  
 this curio neatly place  
 Put this curio carefully away.
5. 그 사람을 불쌍히 녀시오  
 keu saramenl poulsyangi nekio  
 that man piteously he thinks  
 He pities that man.
6. 그 계집을 도히 녀시오  
 keu kyeichipeul chyohi nekio  
 that woman good he thinks  
 He is fond of that woman.
7. 그 계집을 도화 훈다  
 keu kyeichipeul chyohoa\* hanta  
 that woman good he makes  
 He is fond of that woman.

\* *chyohoa* is a peculiar Verbal Participle derived from *chyot'a* I am good, occurring only in the phrase *chyohoa-hanta* meaning "I love".

## CAUSATIVE AND PASSIVE VERBS.

Instead of Active and Passive Voices, the Corean language possesses a convenient system of word construction producing a causative meaning and hence aptly termed "causative" construction. It consists in the insertion of the vowel sounds *i*, *hi* and *ou* according to the requirements of Corean euphony, before *ta* final of the verb stem as seen in the Present Tense of the Ordinary Conjugation. The meaning of the verb alone is changed, and the conjugation remains unaffected, the whole being treated as an independent verb. Active verbs are thus rendered passive in sense and vice versa. Thus *makta* (I hinder) becomes *makhita* (I cause to hinder, I am hindered); *choukta* (I die) becomes *choukita* (I cause to die, I kill); *kkaita* (I am awake) becomes *kkaiouta* (I cause to wake, I awaken). Such at least is the general principle pervading the language but in many words an allied active sense is produced adding to the expressiveness of the Corean vocabulary. Thus *mekta* (I eat) passes into *mekita* (I cause to eat, I feed); *t'ata* (I ride) into *t'ahita* (I cause to ride, I mount). A great class of verbs possessing this "causative" formation, have their verb stem ending in *l* and with such words Corean euphony requires *ni* to be inserted between the stem and *ta* final of the Present Tense. Thus *salta* (I live) becomes *sal-nita*, read *sallita* (I cause to live, I save life); *molta* (I drive) becomes *mol-nita*, read *mollita* (I am driven).

## EXERCISE XLVII.

1.           물       보리       좀       먹여라  
              mal       pori       choma       mekyera  
              horse     barley     a little     feed  
              Give the pony a little barley to eat.
2.           도적놈       목       베여       죽였소  
              tocheknom     mok       peiye       choukyesso  
              thief       neck       having cut     he killed  
              He beheaded the thief.
3.           물       안장       지워라     나       이딴       가겠 다  
              mal       anchang     chiouera     na       etai       kakeitta  
              horse     saddle     load       I       where     will go  
              Saddle the pony—I am going out.
4.           강에       어름       다       녹였 소  
              kangei       ereum       ta       nokyesso  
              in river     ice       all       was melted  
              The ice in the river has all melted.

EXERCISE XLVII (continued).

5. 나를 너 일 아침 일찍이 지워라  
 nareul nail ach'am ilcheuki kkaiouera  
 me tomorrow morning early waken  
 Waken me early tomorrow morning.

6. 잘 못 하였소 살려 주시오  
 chal mot hayesso sallye-chousio  
 well not I have made saved life give please  
 I have done wrong; pray forgive me.

7. 동산에 돼지 모라 내여라  
 tongsanei toiachi mora naiyera  
 from garden pig driven expel  
 Drive the pigs out of the garden.

8. 돼지 다 몰려 나갔소  
 toiachi ta mollye nakasso  
 pig all been driven have gone out  
 The pigs have all been driven out.

MISCELLANEOUS IDIOMATIC USES OF THE VERB.

- (1) The Relative Participles, Present, Past and Future, are frequently found used idiomatically with the suffixes **되로** *tairo*, **만큼** *mank'eum*, etc., with a sense equivalent to the English *as is the custom, as is proper, as you like, etc.*
- (2) One of the commonest idioms of the Korean language is that which consists in appending to the Present and Future Relative Participles of the verb suffixes expressive of various forms of action, possibility, probability etc. Of these forms some of the most important are here given for convenience of reference, appended *exempli gratia* to the common verb *hata*, though they may of course be used with any other verb.

하느듯 하다	hanan-teut-hata	{	I am probably doing, etc.
하느듯 하다	hanan-tat-hata		
할듯 하다	hal-teut-hata	{	I will probably do, etc.
할듯 하다	hal-tat-hata		
할만 하다	hal-man-hata		I am capable of doing, etc.
할번 하다	hal-pen-hata		I am on the point of doing, etc.
하느레 하다	hanan-ch'yei-hata		I am pretending to do, etc.

할테 하다	hal-ch'yei-hata	I will pretend to do, etc.
할뿐 일다	hal-ppoun-ilta	It is merely this he is doing.
하느디	hanan-tai	Since I am making.
할디	hal-tai	Since I will make.
하느때	hanan-ttai	Time of doing (present).
할때	hal-ttai	Time or period of doing, (future).
할시	hal-sai	
할제	hal-chei	
할적	hal-chek	The position, duty or power to do.
하느터	hanan-t'e	
할터	hal-t'e	

Many of these suffixes likewise occur with the Past Relative Participle, but their use and meaning can easily be seen from the above given examples of their use with the Present and Future Participles.

- (3) In addition to the use of the gerundive in *rya* or *rye* (see page 127) to express intention, two new combinations are formed by adding *kochya-hata* (or *kochye-hata*) and *kosipouta* to the verb stem. Thus with the verb *hata* for an example again, we get —

하고자 하다	ha-kochyahata	I intend to do, etc.
고쳐 하다	ha-kochyehata	I propose to do, etc.
고시 부다	ha-kosipouta	I desire to do, I would like to do, etc.

- (4) The suffix *mcheuk hata* expresses the meaning of *it is pleasant, worthy, capable or possible* and is joined to the Verbal Participle by a connecting vowel *a* or *e* according to the requirements of euphony. (N. B.—*Chak* is found in use at times for *cheuk*).

하얌즉 하다	haya-mcheuk hata	It is pleasant to do.
하염즉 하다	haye-mcheuk hata	
보얌즉 하다	poa-mcheuk hata	It is pleasant to see.
먹얌즉 하다	meke-mcheuk hata	It is pleasant to eat.

- (5) The suffix *chi* added to the verb stem produces a variety of meanings: of which the two most important are—

(a)	히지	hachi	to make
	가치	kachi	to go
	보치	pochi	to see
	etc.	etc.	etc.

An Infinitive regularly used in forming negation (*q.v.* pages 131, 132), and especially with the verb *mara*, *malko*.

(b)	히지	hachi	do I make? etc.
	"	"	I do make, etc.
	오지	ochi	do I come? etc.
	"	"	I come, etc.
	etc.		etc.

Used both interrogatively and affirmatively for all persons singular and plural.

- (6) There are two special forms of the Future Tense with which the student would do well to familiarise himself, occurring frequently as they do in Korean colloquial:—

(a)	히리다	harita
	히오리다	haorita

Used for the first and third persons singular and plural. They are polite forms used by inferiors to superiors or by equals towards each other for the sake of courtesy.

(b)	히마	hama
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Restricted to the first person in connection with the indirect speech (*oratio obliqua*) and generally followed by the enclitic *ko* marking it accordingly.

(7)	히더라	hatera
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I made or I said, etc.,  
I had made or I had said, etc.,

an Imperfect or Pluperfect tense for all persons—used generally in closing a sentence or with *ko* in the indirect speech.

(8)	히더라	hateran
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a Relative Participle formation derived from the above—*said* or *made*.



## EXERCISE XLVIII.

1. **삭돈 남 주는 디로 주어라**  
 sakton nam chounan tairo chouera  
 wages others giving according to give  
 Pay the same wages as others give.
2. **삭돈 주던 디로 주어라**  
 sakton chouten tairo chouera  
 wages given according to give  
 Give the regular wages.
3. **삭돈 줄 디로 주어라**  
 sakton choul tairo chouera  
 wages about to give according to give  
 Give the proper wages.
4. **삭돈 줄 만큼 주어라**  
 sakton choul mank'eum chouera  
 wages about to give size give  
 Give the proper rate of wages.
5. **전에 하던 디로 하여라**  
 chyenei haten tairo hayera  
 before made according to make  
 Do as you did before.
6. **약 어제 먹던 디로 먹어라**  
 yak echei mekten tairo mekera  
 medicine yesterday eaten according to eat  
 Take the medicine as you did yesterday.
7. **길 가는 디로 가거라**  
 kil kanan tairo kakera  
 road going according to go  
 Go as far as you like.



## EXERCISE XLIX.

1. 목썩 불너 일 식일 디로 식여라  
 moksyou poulle il sikil tairo sikyera  
 carpenter call work about to order according to order  
 Call the carpenter and tell him to do what you like.

2. 돈 쓰논 디로 써라  
 ton sseunan tairo ssera  
 money using according to use  
 Use the money as required.

3. 돈 쓸 디로 쓰오  
 ton sseul tairo sseuo  
 money about to use according to use  
 Use the money as you like.

4. 돈 네 쓸 만큼 가져 가거라  
 ton ne sseul mank'eum kachye-kakera  
 money you about to use size taken-go  
 Take away whatever money you want.

5. 되논 디로 아모리커나 햏여라  
 toinan tairo amorik'ena hayera  
 becoming according to any way whatever make  
 Do it any way that it can be done.

6. 제 오마 햏다 or 제 오마고 햏다  
 chei oma hanta chei omako hanta  
 himself will come he says himself will come he says  
 He says he will come himself.

7. 미쟝이 햏던 일을 리일 필역 햏마고 햏더라  
 michyangi haten ireul nailil p'iryek hamako hatera  
 mason made work to-morrow finish will make he said  
 The mason said he would finish the work he was doing, tomorrow.

## ADVERBS.

In addition to the Adverbs derived from Verbs and Adjectives, referred to on page 140, the Corean language also possesses a large number of Adverbs proper, which in common with the others qualify and precede the Verb or Adjective, and are not subject to inflexion, except occasionally when two ideas are placed in contrast by means of the Oppositive Case suffix in *eun*, *an*, etc. A few Adverbs appear with the Locative or Instrumental case endings in *ei*, *eisye*, *euro*, *ro*, etc, but the sense is purely adverbial and all signification of case inflexion is practically absent from the mind of the speaker. Some of the more common Adverbs of time, place, manner, degree, etc. are here appended for convenience of reference:—

## (1) TIME.

아까	akka *	Just now.
아직	achik	As yet.
아조	acho	Entirely.
이미	imeui	Already.
일찍	ilcheuk	Early.
있다	ittaka *	By and by.
오래	orai	Long time.
오래지 아냐	oraichianya	In a short time.
오래	orei	In this year.
항상	hangsyang	Always.
후에	houei	Afterwards
각금	kakkeum	Continually
곧	kot	Directly.
못 좀	match'am	} Finally.
못 좀 내	match'amnai	

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\* These two Adverbs are only used with reference to past and future hours on the day of speaking, not to preceding and subsequent days.

미리	miri	Beforehand.
몬져	monchye	Formerly.
늦게	neutkei	Late.
발서	palsye	Already.
시방	sipang	At present.
수이	soui	Soon.
다음	taeum	Next.
다시	tasi	Again.
도라	tora	} Back again.
도로	toro	
잠깐	chamkkan	Moment.
자조	chacho	Often.
절대	chyeptai	The other day.
전에	chyenei	Before.
즉시	cheuksi	Instantly.
지금	chikeum	Now.

For special adverbs referring to the day, the month, the year, etc., see pp 54, 55. A few others are here appended—

아침에	ach'amei	In the early morning.
이튿날	it'eunnal	Next day.
나중	nachai	At noon.
낮후에	nathouei	} In the afternoon.
오후에	ohouei	
밤에	pamei	At night.
새벽에	saipyekai	At day break.
식전에	sikchyenei	In the forenoon.

## (2) PLACE.

안 회	anheui	} Inside.
안 호 로	anheuro	
압 회	apheui	} In front.
압 호 로	apheuro	
아 래	arai	Below.
어 디	etai	} Where?
어 디 로	etairo	
어 디 서	etaisye	} Here.
여 기	yekeui (stationary)	
이 리	iri (motion)	
외 에	oiei	Outside.
우 에	ouei	Above.
갓 개	katkai	Near.
거 기	kekeui	There.
건 너	kenne	Across.
마 조	macho	Vis-a-vis, face to face.
멀 니	melli	Far.
너 머	neme	Across.
밖 기	patkeui	Outside.
버 금	pekeum	Secondly.
속 에	sokei	Inside.
더 기	chyekeui (stationary)	} There.
더 리	chyeri (motion)	
뒤 에	touiei	Behind.

## (3) MANNER.

아 마	ama	Probably.
아 모 라 케	amorak'ei	{ In any way whatever.
아 모 리 케 나	amorik'ena	
억 지 로	ekchiro	Forcibly.
얼 는	elleun	{ Quickly.
어 셔	esye	
엇 지	etchi	{ How.
엇 더 케	ettek'ei	
임 의 로	imeuiro	Freely.
이 리	iri	{ In this manner.
이 러 케	irek'ei	
웨	ouei.	Why?
우 연 이	ouyeni	By chance.
함 께	hamkkeui	{ Together.
훈 가 지 로	hankachiro	
훈 겁 에	hankepei	At once.
ㄱ 만 이	kamani	Quietly.
곳 치	katch'i	Similarly.
그 러 케	keurek'ei	{ Thus.
그 리	keuri	
반 드 시	pantasi	Assuredly.
빳 비	patpi	Quickly.
별 노	pyello	Specially.
본 디	pontai	Originally.
속 히	syokhi	Speedily.

스스로	seusaro	Naturally.
도모지	tomochi	Altogether.
즈세히	chasyeihi	Carefully.
천천이	ch'yench'yeni	Slowly.
잘	chal	Well.
즈연이	chayeni	Naturally.
전에	chyenei	Formerly.
절로	chyello	Instinctively.
츄르	ch'ameuro	} Truly.
진실로	chinsillo	
츄츄	ch'ach'a	} By degrees.
덤덤	chyem chyem	
	(4) <i>DEGREE.</i>	
가장	kachang	} Exceedingly.
과히	koahi	
만	man	Only.
미우	maiou	Very.
만히	manhi	Many.
모도	moto	Altogether.
너머	neme	} Too (much).
너무	nemou	
스룩	sarok	} More.
더욱	teok	
도룩	torok	
도로	t'orok	
좀	chom	} Little.
조금	chokom	

## (5) NEGATION AND AFFIRMATION.

안	an	} No.
아니	ani	
못	mot	
예	yei	} Yes.
올타	olt'a	
올세다	olsyeita	
그러타	keuret'a	Yes (it is so).
그러치안타	keurech'iant'a	} No (it is not so).
그러치안소	keurech'ianso	

*An*, *ani* and *mot* are the regular verbal negatives (see page 131). *An*, *ani* express mere negation, but *mot* in addition to negation expresses *inability*. *Yei* is the usual affirmative for *yes*; *olt'a* is properly a Korean verb *it is correct, right*, etc.—*olsyeita* being its polite or honorific form. *Keuret'a* is a verbal construction derived from *keure* (thus); *keurech'iant'a* is the negative combination (see page 135), and is modified into *Keurech'ianso* as the polite or honorific form.

## POSTPOSITIONS.

In addition to the various inflexions of the Noun to indicate case relation, the Korean language possesses a series of words performing functions similar to Prepositions in European languages. In Korean however they appear after the Noun or Pronoun they govern and hence are properly designated Postpositions. They do not necessarily modify the Noun they govern as regards case, with the exception of a very few Postpositions which are found associated with certain case agglutinations. As a general rule the Postposition may be treated as an Adverb in its use—the Noun remaining uninflected as in the root.

Some of the more common Postpositions are here appended:—

안테	ant'ci	To: by;	(substitute for dative).
인하야	inhaya	Because of	(governs instrumental or accusative).
위하야	oui haya	For the sake of	(governs accusative).

까지	kkachi	Until.	
부터	peut'e	From	(governs instrumental or ab-lative).
보다	pota	} Than	(used in comparison of ad-jectives).
보덤	potem		
대신	taisin	Instead of	
대려	tarye	To	(substitute for dative).
더 보러	tepoure	With.	

## CONJUNCTIONS.

The Conjunction proper appears in Corean as part of the regular verb modification for conjugation—see pages 101, 102. But a few words are likewise used independently, connecting or introducing the clauses of a sentence,—chiefly however in the written and but seldom in the spoken language. The more common of these independent Conjunctions are :—

아직	achik	Yet
오직	ochik	But.
오히려	ohirye	Still.
궁물며	hameulmye	Further.
혹	hok	Perhaps.
그러나	keurena	Nevertheless.
만일	manil	If.
비록	pirok	Although.
또	tto	} Further.
또한	ttehan	

The conjunction *and* is variously rendered :—

(I) Between nouns, by *oa* when the noun to which it is subjoined as a suffix ends in an open vowel sound, and by *koa* for a closed consonant. *Hako* may be used equally for an open vowel or closed consonant sound.

(II) With verbs and adjectives, *and* is formed by *ko* substituted for the *ta* final of the Present Tense in the Ordinary Conjugation.



## EXERCISE L.

1. 차 와 찻종 다 잇느나  
 ch'a oa ch'atchyong ta innanya  
 tea and tea-cup all are?  
 Have you got tea and teacups ready?
2. 예 술 과 술잔 또 잇소  
 yei syoul koa syoul-chan tto isso  
 yes wine and wine-cups also are  
 Yes; and also wine and wine glasses.
3. 이 러케 덕접을 하시니 고 맵소  
 irek'ei taichyepeul hasini komapso  
 thus entertainment make-because thanks  
 Thanks for your kind reception.
4. 소 와 물꺼리 다 시러라  
 so oa malkkei ta sirera  
 bull and on pony all load  
 Load both the bullocks and the horses.
5. 붓 과 죠히 다 사 왔소  
 pout koa chyoheui ta sa oasso  
 pen and paper all buy come  
 I have bought both pens and paper.
6. 더 사름 هنگ고 나 هنگ고 궂치 가겟다  
 chye saram hako na hako katch'i kakeitta  
 that man and I and together will go  
 He and I will go together.
7. 술 붓고 차 가져오너라  
 syoul pout-ko ch'a kachye-onera  
 wine pour-and tea bring-come  
 Pour out the wine and bring the tea.

## EXERCISE L (continued).

8.      **오늘은 공부하고 너일은 구경가오**  
          onareun      kongpou-ha-ko      naiireun      koukyeng-kao  
          as for today      study-make-and      as for tomorrow      picnic-go  
          Study today and go for a picnic tomorrow.
9.      **그 강 미우 넓고 깊다**  
          keu      kang      maiou      nelp-ko      kipta  
          that      river      very      broad-and      is deep  
          That river is very broad and deep.
10.      **비 오고 일기 도르면 풍년 이오**  
          pi      o-ko      ilkeui      chyoheumyen      p'oung-nyen \* io  
          rain      come-and      weather      if be good      plenty-year      is  
          With rain and good weather there will be full crops.

## INDIRECT SPEECH.

## (ORATIO OBLIQUA)

To the student, no part of the Corean language presents greater difficulty than the correct rendering of the connecting particle required in indirect speech with the verb *hanta* (*mal hanta*) I speak, etc. The rule is that the subordinate noun clause is regularly constructed in the Ordinary Conjugation, ending in *ta ra*, etc; the euphonic and enclitic particle *ko* (which otherwise possesses no independent meaning or use) is then added as a suffix to the verb closing this noun clause; and finally comes *hanta* (I speak or say) completing the sentence. Besides *ko* as the enclitic connective, *hako* is also employed for the same purpose, but much less frequently. In continuous colloquial speech, instead of actually inserting the verb *hanta*, I speak, *ko* or *hako* may be used alone, as they are sufficient to indicate the part of the phrase or sentence in the *oratio obliqua*, and may be translated accordingly *I say that*, *he says that*, etc. These enclitics *ko* or *hako* must be carefully distinguished from the two copulative conjunctions *ko* and *hako* used for *and*. *Ko* and *hako* followed by the verb *hanta* (I speak) serve to mark the end of the clause in the *oratio obliqua*, and in meaning correspond with our English conjunction *that*—either expressed or understood—with the verbs *to say*, *tell*, *speak*, etc.

\* From two Chinese derivatives meaning *plenty* and *year*.

## EXERCISE LI.

1.           제가       오마       훈다  
             cheika       oma       hanta  
             self       will come       he says  
He says he will come or He promises to come
2.           제가       오마고       훈다  
             cheika       oma-ko       hanta  
             self       will-come       he says  
He says he will come.
3.           제가       오겟다고       훈다  
             cheika       okeitta-ko       hanta  
             self       will come       he says  
He says he will come.
4.           제가       오려고       훈다  
             cheika       orye-ko       hanta  
             self       intends to come       he says  
He says he intends to come.
5.           제가       그       때       왔다고       훈다  
             cheika       keu       ttai       oatta-ko       hanta  
             self       that       time       came       he says  
He says he came at that time.
6.           돈       주겟다고       훈다  
             ton       choukeitta-ko       hanta  
             money       will give       he says  
He says he will give the money.
7.           빚       내일       갹호마고       훈다  
             pit       naiil       kapheumako       hanta  
             debt       tomorrow       will pay       he says  
He says he will pay the debt tomorrow.
8.           어제       집에       갹다왔다고       훈다  
             echei       chipei       katta-oattako       hanta  
             yesterday       to house       went-came       he says  
He says he went home yesterday.

## EXERCISE LII.

1. 너는 또라고 하되 나는 슬라  
 nenan chyt'ako hatai nanan seult'a  
 as for you good is though say as for me refuse  
 Though you say it is good I do not want it.
2. 나는 올치마는 다른 이는 다 그라다고 한다  
 nanan olch'imanan tarani-nan ta keuratako hanta  
 as for me am right but as for others all am wrong say  
 I am right but every body else says I am wrong.
3. 내 집에 있다고 남의게 말 하지 마라  
 nai chipei ittako nameuikēi mal hachi mara  
 I in house am to otheas speech to make arvid  
 Don't tell any one that I am at home.
4. 오늘은 겨를이 업스니 너 일오라고 하여라  
 onareun kyereuri epsani naiil orako \* hayera  
 as for today leisure as is not tomorrow to come say  
 I have no time today: tell him to come tomorrow.
5. 어제 병이 있어서 못 왔다고 한다  
 echei pyengi issesye mot oattako hanta  
 yesterday sickness been not have come says  
 He says he could not come as he was sick yesterday.
6. 의원 말이 약 먹으면 낫겠다고 한다  
 euioen mari yak mekeumyen natkeittako hanta  
 doctor's speech medicine if eat will recover says  
 The doctor says he will get well if he will take the medicine.
7. 그 일을 위에 알외여 보아야 알겠다고 한다  
 keu ireul onei aroiye poaya alkeittako hanta  
 that affair above i.e. the King reported if only see will know says  
 He says he will only know by memorializing the King.
8. 그리 못 하면 큰 낭패 되겠다고 한다  
 keuri mot hamy'n k'eun nangp'ai toikeittako hanta  
 thus not if make great disaster will become says  
 He says there will be serious loss unless he can act thus.

\* Orako is derived from the gerundive in *ra* (or *re*) with *ko* as the enclitic connective with *hanta*, I say.

## EXERCISE LIII.

1. 제 어루신네 알는다고 의원 보라 갓소  
chei erousinei alleunta-ko euioen pora kasso  
oneself father is sick-(says) doctor to see has gone  
He says his father is sick and he has gone to see the doctor.
2. 손님 왔다고 술 사라 갓소  
sonnim oatta-ko syoul sara kasso  
guest has come-(says) wine to buy has gone  
He says guests have come and he has gone to buy wine.
3. 병 곳치겟다고 본 국으로 도라갓소  
pyeng kotch'ikeitta-ko pon koukeuro torakasso  
sickness he will cure-(says) native to country has returned  
He says he will cure his illness and has returned to his country.
4. 짐 다 보내엿다고 내게 편지 하엿소  
chim ta ponaiyetta-ko naikei p'yenchi hayesso  
load all has sent-(says) to me letter has made  
He has written to say that he sent all the baggage.
5. 가서 풀나고 하여보아라  
kasye p'alla-ko haye-poara \*  
having gone to sell-(enclitic) having made-see  
Go and see if he will sell.
6. 내 그리 하더라고 남의게 말 마라  
nai keuri hatera-ko nameuikiei mal mara  
I thus said-(says) to others speech avoid  
Do not tell any one that I said so.
7. 네 말 대로 하면 도켓다고 한다  
nei mal tairo hamyen chyok'eitta-ko hanta  
your speech according to if he does it will be good he says  
He says it will be all right if he acts as you say.
8. 이 그릇 쓰기 도라고 더 사오라고 한다  
i keurat sseuki chyot'a-ko te sa-ora-ko hanta  
this basin using is good-(says) more buy-to-come- says  
He says the basin is useful and bids you buy some more.

\* *haye-pota* means *to try*; *ko* preceding *haye* is enphonic and *palla* the gerundive.

## THE DOUBLE IMPERATIVE.

While *ko*, the enclitic connective, can appear even without *hanta* (I say, speak, etc.), and thus marks the close of the part of the phrase or sentence containing the indirect speech, *ko* itself, when preceded by a gerund of a verb and followed by the imperative *hayera* (say etc.) is likewise dropped, and by elision and contraction a new combination is formed in *aira*. Thus *ora-ko hayera* becomes *ora-hayera* (to come-say), which again is further modified into *or-aira*, with a double imperative sense meaning—*tell him to come, order him to come, etc.*

## EXERCISE LIV.

1.      보행군      너일      일찍이      오래라  
          pohaingkoun      nail      ilcheuki      oraira  
          courier      tomorrow      early      tell to come  
          Tell the courier to come early tomorrow.
2.      모군군      일      부조런이      하래라  
          mokounkoun      il      pouchareni      haraira  
          coolies      work      diligently      tell to make  
          Tell the coolies to be diligent.
3.      교군군      술      좀      먹으래라  
          kyokounkoun      syoul      chom      mekenraira  
          chair coolies      wine      little      tell to eat  
          Tell the chair bearers to drink a little wine.
4.      얼는 밥      지으래라      내가      어딘      가겠다  
          elleun      pap      chieuraira      naika      etai      kakeitta  
          quickly      rice      tell to cook      I      somewhere      will go  
          Tell him to get dinner ready soon; I am going out.
5.      하인      드려      방      정히      쓸내라  
          hain      tarye \*      pang      chyenghi      sseullaira \*  
          servant      = to (postpos.)      room      cleanly      tell to sweep  
          Tell the servant to sweep the room clean.

\* *sseullaira* from *sseulla* the gerund of *sseulta*, (see gerundive page 124).

ADDITIONAL  
EXERCISES.

# EXERCISE 1.

1. 우물이      미우      김소  
         oumouri          maiou          kipsou  
         well          very          deep  
         The well is very deep.
2. 엇더케          몬들겟소  
         ettek'ei          mantalkeisso  
         how          will make  
         How do you want it made?
3. 잘      되기를      바라오  
         chal          toikiral          parao  
         well          becoming          I expect  
         I expect it well made.
4. 이      것      무어시      쓰겟소  
         i          ket          mouesai          sseukeisso  
         this          thing          for what          will use  
         What do you use this for?
5. 얼마나      구하오  
         elmana          konhao  
         how many          desire  
         How many do you want?
6. 조금      만      달나하오  
         chokom          man          tallahao  
         little          only          demand  
         I only want a little.
7. 식이는      되로      하여라  
         sikinan          tairo          hayera  
         ordering          according          make  
         Do as you are told.
8. 다른      디      쓸디      업소  
         taran          tai          sseultai          epso  
         another          place          use          is not  
         It is of no other use.



EXERCISE 1 (continued).

9.                      왜                      늦게                      왔느냐  
                          ouei                      neutkei                      oannanya  
                          why                      late                      have come  
                          Why are you late.

10.                      오늘은                      별로                      늦지 안타  
                          onareun                      pyello                      neutchiant'a  
                          to-day                      particularly                      late not is  
                          I am not very late to-day.

11.                      이                      말                      처음으로                      들었소  
                          i                      mal                      ch'euumeuro                      teuresso  
                          this                      speech                      for first time                      I heard  
                          I heard this for the first time.

12.                      다                      혼                      모양이오  
                          ta                      han                      moyangio  
                          all                      one                      kind is  
                          They are all of one kind.

13.                      자리를                      크게                      잡지                      말아  
                          charireul                      k'eukei                      chapchi                      malla  
                          mat                      largely                      to seize                      avoid  
                          Don't take up so much space.

14.                      이                      방                      너무                      좁다  
                          i                      pang                      neme                      chyopta  
                          this                      room                      too                      small  
                          The room is too small.

15.                      나는                      어디                      앉으라                      하오  
                          nanan                      etai                      ancheura                      hao  
                          as for me                      where                      to sit                      make  
                          Where am I to sit?

16.                      이런                      것                      내가                      구하느                      거시오  
                          iren                      ket                      naika                      kouhanan                      kesio  
                          this                      thing                      I                      seeking                      article is  
                          This is what I want.

## EXERCISE 2

1. 이 거시 그 것 과 곳지안라  
 i kesi keu ket koa katchiant'a  
 this thing that thing with not alike

These two things are different.

2. 여기 아모 것 도 업소  
 yekeui amo ket to epso  
 here any thing ever not is

There is nothing here whatever.

3. 힘 써 하여 보아라  
 him sse haye poara  
 strength use make see

Try your utmost and see.

4. 말 잘 가르치겟소  
 mal chal karach'ikeisso  
 speech well will teach

I will teach you to speak well.

5. 밭회 풀 먹여라  
 patheui p'oul maiyera  
 field's weeds weed

Weed the field.

6. 동산에 나무 심어라  
 tongsanei namou simera  
 garden wood sow

Plant trees in the garden.

7. 마당을 정히 쓰러라  
 matangeul chyenghi sseurera  
 compound clean sweep

Sweep the court clean.

8. 돈 좀 꾸여 주오  
 ton chom kkouye chouo  
 money little having lent give

Lend me a little money.

## EXERCISE 2 (continued).

9.           근심           중에           잇소  
keunsim      chyoungai      isso  
anxiety      in midst      is  
I am in trouble.
10.           알온레           말고  
aronch'yei      malko  
interfering      avoid  
Don't interfere.
11.           내게           관계치안타  
naikei              koankyeich'iant'a  
to me              no concern is  
It does not matter to me.
12.           그           사람은           부자           요  
keu              sarameun \*      pouchya      yo  
that              man              rich              is  
He is a rich man.
13.           이           말을           믿지           말고  
i              mareul              mitchi              malko  
this              speech              to trust              avoid  
Don't believe that talk.
14.           길           미우           넓다  
kil              maiou              nelpta  
road              very              broad is  
The road is very broad.
15.           덕이           아들이           몇치오  
taiki              atari              myetch'io  
sir              sons              how many are  
How many children have you?
16.           아들           둘           과           딸           하나           두었소  
atal              toul              koa              ttal              hana              touesso  
sons              two              and daughter      one              placed  
I have two sons and one daughter.

\* Opposite case.

## EXERCISE 3.

1.            통에      물      부어라  
              t'ongei      mouil      pouera  
              in tub      water      pour  
              Pour water in the tub.
2.            일      아는      사람을      보내오  
              il      anan      saramaul      ponaiio  
              work      knowing      man      send  
              Send somebody who knows the work.
3.            두      가지      연고      잇소  
              tou      kachi      yenko      isso  
              two      kinds      reason      are  
              There are two reasons for this.
4.            노끈      좀      묶여      주오  
              nokkeun      chom      maiye      chouo  
              string      little      tied      give  
              Tie this string a little.
5.            그      사람은      한      눈이      멀었소  
              keu      saramoun \*      han      nouni      meresso  
              that      man      one      eye      was blind  
              That man is blind in one eye.
6.            화포      물이      날겠소  
              hoap'oo      mouri      nalkeisso  
              coloured cloth      water      will fly  
              This cloth will fade in washing.
7.            이      책      어디서      판각했소  
              i      ch'aik      etaisye      p'ankakhao  
              his      book      where      print  
              Where was this book printed?
8.            이      책      여기서      박였소  
              i      ch'aik      yekeuisye      pakyesso  
              this      book      here      was hammered  
              This book was printed here.

\* Oppositive case.

*EXERCISE 3 (continued).*

9.                      **닌식훈      사름이오**  
ninsaikhan                      saramio  
avaricious                      man is  
He is avaricious.

10.                      **책을      다      보았소**  
ch'aikaul                      ta                      poasso  
book                      all                      have seen  
I have read all this book.

11.                      **풀      우회      자리      퍼라**  
p'oul                      ouheui                      chari                      p'yerā  
weed                      above                      mat                      spread  
Spread the mat over the grass.

12.                      **집      세간      다      잃혔소**  
chip                      syeikan                      ta                      irhesso  
house                      property                      all                      has lost  
He has lost all his property.

13.                      **뜻      맞추기      어렵소**  
tteut                      match'oki                      eryepso  
opinion                      to fit                      difficult  
He is hard to please.

14.                      **이      사랑      아히오**  
inan                      saranghanan                      aheuiō  
as for this                      lovable                      child is  
This is my favourite child.

15.                      **종      버리      말고**  
chyongcha                      parichi                      malko  
seed                      to throw away                      avoid  
Don't throw away the seeds.

16.                      **씨      잘      두었다      심어라**  
ssi                      chal                      touetta                      simera  
seeds                      well                      have place                      sow  
Take care of the seeds and sow them.

## EXERCISE 4.

1.

소견      터로      하여라  
 sokyen      tairo      hayera  
 experience      according      make  
 Act according to experience.

2.

믹우      그릇      되엿소  
 maiou      keurat      toiyesso  
 very      wrong      has become  
 It is exceedingly wrong.

3.

능히      감당      하겠소  
 neunghi      kamtang      hakeisso  
 able      responsible      will make  
 I have full qualifications.

4.

오래      견디지      못      하겠다  
 orai      kyentaichi      mot      hakeitta  
 long      to endure      not      will make  
 I cannot endure it any longer.

5.

병이      좀      낫소  
 pyengi      chom      nasso  
 sickness      little      better  
 He is a little better.

6.

믹우      이상한      일이오  
 maiou      isyanghan      irio  
 very      strange      work is  
 This is very strange.

7.

엇더케      생각      하오  
 ettek'ei      saingkak      hao  
 how      think      make  
 What do you think?

8.

각박히      굴지      말나  
 kakpakhi      koulchi      malla  
 rudely      to behave      avoid  
 Don't behave rudely.

## EXERCISE 4 (continued).

9.            우리        두리        함께        합세 다  
               ouri        touri        hainkkeui        hapsyeita  
               we            two            together        make  
                               Let us act together.

10.            갑슬        과히        주었소  
               kapsal        koahi        chouesso  
               price        too many        has given  
                               He gave too much for it.

11.            좀        굵고        또        지저라  
               chom        koupko        tto        chichyera  
               little        boil and        also        fry  
                               Boil some and fry some.

12.            구으면        잘        먹겠다  
               kounumyen        chal        mekkeitta  
               if boil        well        will eat  
                               It will taste best boiled.

13.            빗로        먼지        쓰러라  
               pouiro        monchi        sseurera  
               with brush        dust        wipe  
                               Wipe the dust off with a brush.

14.            더디        가면        일키        쉽다  
               tetai        kamyen        ilk'i        souipta  
               slow        if go        to lose        is easy  
                               If you are slow you will lose it.

15.            널판이        넓고        길다  
               nelp'ani        nelpko        kilta  
               board        broad and        long is  
                               The boards are broad and long.

16.            더기        마루        노하라  
               chyekeui        marou        nohara  
               there        flooring        place  
                               Put the flooring there.

## EXERCISE 5.

1. **올에 풍 년 드럿소**  
 orei p'oung nyen teureosso  
 this year plentiful year has entered  
 There are full crops this year.
2. **쌀 값시 떠러질듯 하오**  
 ssal kapsi tteterechil-tent hao  
 rice price fall probably make  
 Rice will probably fall in price.
3. **백성이 걱정 업소**  
 paiksyengi kekchyeng epsao  
 people anxiety not is  
 The people will not be anxious.
4. **전 년은 흉년 이지오**  
 chyen nyeneun hyoungnyen ichio  
 before year year of scarcity is  
 Last year was a year of scarcity.
5. **제 독기로 제 발을 찍엇소**  
 chei tokkeuiro chei pareul chchikessso  
 his axe his foot has cut  
 He has brought this trouble on himself.
6. **동생 갓치 친하오**  
 tongsaing katch'i \* ch'inhao  
 brothers like friendly  
 They are as friendly as brother.
7. **그 사름 말 함부로 하오**  
 keu saram mal hampouro hao  
 that man speech recklessly makes  
 That man speaks recklessly.
8. **남의 사정을 모른다**  
 nameui sacyengseul moronta  
 others affairs knows not  
 He does not consider anybody.



## EXERCISE 5 (continued).

9. 제 일 만 생각 호오  
 chei il man saingkak hao  
 his work only think makes  
 He thinks only of himself.
10. 내 소견 은 그러 찬라  
 nai sokyeneun keure-ch'ant'a  
 my experience thus is not  
 My experience is different.
11. 더 구 할 것 업소  
 te kouhal ket epso  
 more desiring thing not is  
 I want nothing more.
12. 예스론 일이 오  
 yeisaron irio  
 ordinary work is  
 It is an ordinary affair.
13. 이 사이에 소동이 대단 호오  
 i saiei sotongi taitan hao  
 this period reports exceeding make  
 There are all kinds of reports now.
14. 난리 날가 렴너 되오  
 nalli nalka ryemnye toio  
 war producing fear becomes  
 They are afraid there will be war.
15. 관원이 도망하엿소  
 koanoueni tomanghayesso  
 officials ran away  
 The officials have run away.
16. 역적 만히 낫소  
 yekchek manhi nasso  
 rebels many have produced  
 There were many rebels.

## EXERCISE 6.

1.      **비 암 이      잇 스 니      밧 비      가 오**  
          paiami                issani \*                patpi                kao  
          serpent                is                quickly                go  
    There is a snake; go quickly.
2.                **다 시      솜 혀      보 겿 소**  
                  tasi                salphye                pokeisso  
                  again having inquired                I will see  
    I will make further inquiries.
3.      **별 노      분 별 흘      것      업 소**  
          pyello                pounpyelhal                ket                epso  
          other                distinguishing                thing                not is  
    There is no other means of distinction.
4.      **달 니      흘      수 가      잇 소**  
          talli                hal                souka                isso  
          other                making                way                is  
    There is another way of doing it.
5.      **이 런      것      또      잇 소**  
          iren                ket                tto                isso  
          this                thing                more                is  
    There are more of this kind.
6.      **뜻 에      미 우      합 흥 오**  
          tteutei                maiou                haphao  
          with feeling                very                corresponds  
    This suits my views.
7.      **내 가      흥 상      그 러 케      알 앓 소**  
          naika                hangsyang                keurek'ei                arasso  
          I                always                thus                knew  
    I was always of this opinion.
8.      **지 금 이 야      지 도 겿 소**  
          chikeumiya                kkaitatkeisso  
          now only                I will realise it  
    It is only now that I realise it.

\* Ni has the force of a semicolon; see p. 63.

## EXERCISE 6 (continued).

9. 이 칼을 무뎌게 말아  
 i k'areul mouteuikēi mara  
 this knife bluntly avoid  
 Con't blunt this knife.
10. 나는 벌의게 쏘였소  
 nanan pereuikēi ssoyesso  
 as for me by bee have shot  
 I have been stung by a bee.
11. 옷 헐고 더럽다  
 ot helko terepta  
 clothes torn and dirty  
 My clothes are torn and dirty.
12. 빨라 입을라  
 ppara nipera  
 wash (them and) dress  
 Wash them and wear them.
13. 술 먹고 날마다 취함  
 syoul mekko nal mata ch'youi hao  
 wine drink and day every drunk make  
 He drinks and gets drunk every day.
14. 취한 사람들이 많다  
 ch'youihan sarami mant'a  
 drunk men many  
 There are many drunken men.
15. 미친 사람과 같다  
 mitch'in saram koa katta  
 mad men with same  
 They are like madmen.
16. 그릇 되였으니 다시 시작함  
 keurat toiessini tasi sichak hao  
 wrongly have become again begin make  
 This is all wrong; try it again.

## EXERCISE 7.

1.            **더기      가      섰거라**  
               chyekeui      ka      setkera \*  
               there      go      stand be  
                                 Go there and stand.
2.            **이      옷      잘      기워라**  
               i      ot      chal      kiouera  
               these clothes well mend  
                                 Mend these clothes well.
3.            **히      서      편에      잇소**  
               hai      sye      p'yenei      isso  
               sun west side is  
                                 The sun is in the west.
4.            **제      죄를      행복      함오**  
               chei      choireul      hangpok      hao  
               his fault acknowledge make  
                                 He confesses his fault.
5.            **길을      따르가지      못      함오**  
               kireul      ttarakachi      mot      hao  
               road to accompany not make  
                                 I cannot keep up with you.
6.            **도모지      얼마나      되오**  
               tomochi      elmana      toio  
               altogether how many become  
                                 How many are there altogether?
7.            **모로겟소      헤      보아라**  
               morokeisso      hyei      poara  
               I will not know count see  
                                 I do not know; count and see.
8.            **너무      석어      쓰지      못      함오**  
               nemou      chyeke      ssuchi      mot      hao  
               too little to use not make  
                                 There is too little to be of any use.

\* Setkera se-itkera.

## EXERCISE 7 (continued).

9.           절노       그리       되엿소  
              chyello       keuri       toiyesso  
              naturally       thus       become  
                              It became so of itself.
10.           널니       튼긴       사름이오  
              nelli       tankin       saramio  
              broadly       travelling       men are  
                              They are great travellers.
11.           문       견이       만타  
              moun       kyeni       mant'a  
              hearing       seeing       many  
                              They have had great experience.
12.           두       사름은       상극이오  
              tou       saramoun \*       syangkeukio  
              two       men       adversaries are  
                              These two men are enemies.
13.           우리       니웃       사름이오  
              ouri       niout       saramio  
              we       neighbour       men are  
                              We are neighbours.
14.           진흙에       빠졌소  
              chinheulkei †       ppachyesso  
              mud       have fallen  
                              I have fallen into the mud.
15.           밭에       나물이       났소  
              pathei       namouri       nasso  
              in field       vegetables       have produced  
                              The vegetables have come up.
16.           물       더       편에       사오  
              moul       chye       p'yenei †       sao  
              water       that       side       lives  
                              He lives on that side of the water.

\* Oppositive case.

† Locative case.

## EXERCISE 8.

1.      **더      사름      죽게      되엿소**  
 chye      saram      choukkei \*      toiyesso  
 that      man      dying      has become  
 That man is going to die.
2.      **우리      집에      쥐가      만타**  
 ouri      chipei      chyouika      mant'a  
 our      house      rats      are many  
 Our house is overrun with rats.
3.      **아직      어른      못      되엿소**  
 achik      eroun      mot      toiyesso  
 as yet      man      not      become  
 He is not yet of full age.
4.      **일찍      누어      자오**  
 ilcheuk      noue      chao  
 early      resting      sleep  
 Go to bed early.
5.      **세      월      만      허비      하엿소**  
 syei      ouel      man      hepi      hayesso  
 year      month      only      waste      made  
 He was only wasting time.
6.      **감자를      었을      수      업소**  
 kamcharal      eteul      sou      epso  
 potatoes      obtaining      way      not is  
 There are no means of getting potatoes.
7.      **흙의가      손      보다      낫소**  
 homeuika      son      pota      nasso  
 hoe      hand      compared      superior  
 The hoe is handier.
8.      **얌전      혼      부인      이오**  
 yamchyenhan      pouinio  
 charming      woman is  
 She is a pretty woman.

\* Adverb.

## EXERCISE 8 (continued).

9.            **높히      거리      두어라**  
               nophi            kere            touera  
               highly            hang            place  
                                  Hang it high up.
10.           **거리      들      뒤      업소**  
               kere            toul            tai            epso  
               hang            placing    place            not is  
                                  There is no place to hang it.
11.           **이      병을      잘      곳치겠소**  
               i            pyengeul            chal            kotch'ikeisso  
               this            sickness            well            will cure  
                                  Can you cure this sickness?
12.           **약      먹고      조심      잘      하오**  
               yak            meko            chyosyep            chal            hao  
               medicine            eat            recovery            well            make  
                                  Take medicine and be careful.
13.           **말      잠깐      붙잡아라**  
               mal            chamkkan            poutchapara  
               horse            little            take hold of  
                                  Hold the horse a little.
14.           **비      아래      잇소**  
               pai            arai            isso  
               ship            below            is  
                                  It is down in the hold.
15.           **우리는      량식      업소**  
               ourinan            ryangsik            epso  
               as for us            supplies            not is  
                                  We are out of food.
16.           **이      해는      누가      당      하오**  
               i            hainan            nouika            tang            hao  
               this            loss            who            responsible            make  
                                  Who makes good this loss?

## EXERCISE 9.

1.

책 쓰겠소  
 ch'aik sseukeisso  
 books will write  
 Will you write a booh?

2.

못 쓰겠소  
 mot sseukeisso  
 not will write  
 I will not write (a book).

3.

왜 그리 하오  
 ouei keuri hao  
 why thus make  
 Why so?

4.

거를 업소  
 kyeral epso  
 leisure not is  
 I have no leisure.

5.

볼 일이 만타  
 pol iri mant'a  
 about to look work many  
 I have much business to attend to.

6.

무슨 일이오  
 mousam irio  
 what work  
 What kind of business?

7.

장사 한다  
 chyangsa hanta  
 trade I make  
 I am trading.

8.

장사 변변치안소  
 chyangsa pyenpyench'ianso  
 trade good not is  
 Trade is not good.



## EXERCISE 9 (continued).

9. 화륜선 아니 왔소  
 hoaryounsyeon ani oasso  
 fire-wheel-ship not has come  
 A steamer has not come.
10. 양 목이 빛싸  
 yang moki pis-ssa  
 foreign cloth dear is  
 Piece goods are dear.
11. 석 유 만히 드러왔소  
 syek you manhi teureoasso  
 stone oil many has entered  
 Has plenty of kerosene oil arrived?
12. 지금은 조금 만 왔소  
 chikeumeun chokom man oasso  
 as for the present little only has come  
 Only a little has come at present.
13. 그러면 엇더케 하오  
 keuremyen ettek'ei hao  
 if it is thus how makes it  
 What is then to be done?
14. 나는 모로갯소  
 nanan morokeisso  
 I will not know  
 I cannot tell.
15. 할 수가 업소  
 hal souka epso  
 about to make plan not is  
 There is nothing to be done.
16. 올라 그리 하자  
 olt'a keuri hacha  
 true thus make  
 Good; do so.

## EXERCISE 10.

1.           내가       서울       올나       간다  
           naika       Syeoul       olla       kanta  
           I           Seoul       ascend       go  
                       I am going to Seoul.
  
2.           어느       때       가겠소  
           ena       ttai       kakeisso  
           what       time       will go  
                       When will you go?
  
3.           지금       모로겠소  
           chikeum       morokeyisso  
           now       I will not know  
                       I cannot tell at present.
  
4.           일이       업스면       리일       가오  
           iri       epsamyen       nai-il       kao  
           work       if not is       to-morrow       I go  
                       If nothing prevents me I'll go to-morrow.
  
5.           말       타겠소       보고       타겠소  
           mal       t'akeisso       pokyo       t'akeisso  
           horse       will ride       chair       will ride  
                       Will you go by chair or on horseback?
  
6.           여기       좋은       말       있소  
           yekeui       chyoheun       mal       isso  
           here       good       horse       is  
                       Are there good horses here?
  
7.           여기       있는       말       다       작은       거시오  
           yekeui       innan       mal       ta       chyekeun       kesio  
           here       being       horse       all       small       things are  
                       The horses here are all small.
  
8.           말       삿내여       오너라  
           mal       saknaiye       onera  
           horse       wages take out       come  
                       Hire a horse.

## EXERCISE 10 (continued).

9.           돈           얼마나           주겠소  
           ton           elmana           choukeisso  
           money       how much       will you give  
                     How much money will you give.
10.           다른           사람           얼마나           주오  
           taran           saram           elmana           chouo  
           other          man           how much       gives  
                     How much do others give?
11.           한           말의           닷           냥           씩  
           han           mareui          tan           nyang       sik  
           one           horse          five       nyang       each  
                     Five nyang for each horse.
12.           내           하인           불너           오너라  
           nai           hain           poulle          onera  
           my           servants       call           come  
                     Call my servants.
13.           말           짐           시러라  
           mal           chim           sirera  
           horse       burden       load  
                     Load the horse.
14.           짐           만타           소게           시러라  
           chim           mant'a          sokei           sirera  
           baggage       many           on ox          load  
                     There's much baggage; load bulls.
15.           말           업소           소           만           잇소  
           mal           epso           so           man           isso  
           horse       is not       ox           only       is  
                     There are no horses; only bulls.
16.           언제           도라           와           몰나  
           enchei          tora           oa           molla  
           when          back           come       not know  
                     When do you return? I cannot say.

## EXERCISE 11.

---

1.

잘      있      나

chal      innanya  
well      are  
Are you well ?

2.

예      잘      잇소

yei      chal      isso  
yes      well      I am  
Yes ; I am well.

3.

밥      먹      었      나

pap      mekennanya  
rice      have eaten  
Have you dined ?

4.

밥      아      니      먹      었      소

pap      ani      mekesso  
rice      not      have eaten  
I have not dined.

5.

술      만      먹      어

syoul      man      meke  
wine      only      I eat  
I only take wine.

6.

담      비      있      나

tampai      innanya  
tobacco      is  
Is there any tobacco ?

7.

담      비      사      왔      소

tampai      sa      oosso  
tobacco      buy      have come  
I bought tobacco.

8.

이      냥      반      누구      덕      이      오

i      nyangpan      noui      taikio  
this      gentleman      who      house is  
Who is this gentleman ?

## EXERCISE 11 (continued).

9.           여기       있는       사람이오  
              yekeui       innan       saramio  
              here       being       man is  
              He belongs to this place.

10.           성   이       무엇시오  
              syengi       mouessio  
              name       what is  
              What is his name?

11.           방       서방       이오  
              Pang       syepang       io  
              Pang       Mr.       is  
              He is Mr. Pang.

12.           내       친고       요  
              nai       ch'inko       yo  
              my       friend       is  
              He is my friend.

13.           전에       아니       보았소  
              chyenei       ani       poasso  
              formerly       not       have seen  
              I never met him before.

14.           조   히       가져       오너라  
              chyobeui       kachye       onera  
              paper       bring       come  
              Bring me paper.

15.           편   지       쓰   겟소  
              p'yenchi       sseukeisso  
              letter       I will write  
              I intend writing a letter.

16.           붓       아니       사       왔소  
              pout       ani       sa       oasso  
              pen       not       buy       come  
              I did not buy a pen.

## EXERCISE 12.

1.           대인   손님   왔소  
          tai-in   sonnim   oasso  
          great man   guest   has come  
                        Visitors have come, sir.
2.           몇   분   이   오   셋   냐  
          myet   pouni \*   osennanya  
          how many   gentlemen   have come  
                        How many gentlemen are there?
3.           세   분   이   오   너   아   냐  
          sei   poun   io   ne   abanya  
          three   gentlemen   are   you   know  
                        There are three.   Do you know them?
4.           나   못   보   아   아   지   못   하   오.  
          na   mot   poa   achi   mot   hao  
          I   not   seen   to know   not   make  
                        I know nothing of them whatever.
5.           교   군   등   고   왔   냐  
          kyokoun   t'ako   oannanya  
          chair-coolie   ride and   came  
                        Have they come in chairs?
6.           다   말   등   고   왔   소  
          ta   mal   t'ako   oasso  
          all   pony   ride and   came  
                        They all came on horseback.
7.           하   인   있   냐  
          hain   iunnanya  
          servant   is  
                        Have they any servant?
8.           괴   슈   명   함   드   렛  
          keuisyou   myengham   teuryesso  
          flag-hand   card   presented  
                        The attendant brought their cards.

\* Numerative of gentlemen.

EXERCISE 12 (continued).

9.                    **내 친한 친구 요**  
                       nai        ch'inhan        ch'inko        yo  
                       my        friendly        friend        is  
                       They are my good friends.

10.                    **사랑에 댈서 드러라**  
                       sarangei        moisye        teuryera  
                       in guest-room        attend        present  
                       Show them into the drawing-room.

11.                    **조금 안저 기다리오**  
                       chokom        anchye        kitario  
                       little        having sat        wait  
                       Sit down and wait a little.

12.                    **차 부어 댈접 하여라**  
                       ch'a        poue        taichyep        bayera  
                       tea        poured        welcome        make  
                       Pour out some tea for them.

13.                    **이 분은 누구시오**  
                       i        pounoun        noui        sio \*  
                       this        gentleman        who        is  
                       Who is this gentleman?

14.                    **알고 지내오**  
                       alko        chinaio  
                       know and        pass  
                       Let me introduce you.

15.                    **내 동년 친구 요**  
                       nai        tongnai        ch'inko        yo  
                       my        village        friend        is  
                       A friend from my village.

16.                    **딕이 주인 이오**  
                       taiki +        chyoun        io  
                       house        master        is  
                       Are you the master, sir?

\* *Sio please.*

† *Taiki* sir.

## EXERCISE 13.

1.      **지금**      **찾자**      **왔시니**      **고 맙소**  
 chikeum      ch'acha      oassini      komapso  
 now      seek      have come      thanks  
 Thanks for your visit.
2.      **무슴**      **말슴**      **이오**  
 mousam      malsam      io  
 what      speech      is  
 Don't mention it.
3.      **외국**      **사람**      **다른**      **나라**      **와서**  
 oikouk      saram      taran      nara      oasye  
 foreign      man      another      nation      come  
 A foreigner visiting another country,
4.      **엇지**      **주인을**      **아니**      **찾겠소**  
 etchi      chyouineul      ani      ch'atkeisso  
 how      master      not      will seek  
 Why not call on you, sir?
5.      **덤심**      **함께**      **합세다**  
 chyemsim      hamkkeui      hapsyeita  
 tiffin      together      let us make  
 Have tiffin with me.
6.      **내**      **조반을**      **갓**      **먹고**      **왔소**  
 nai      chopaneul      kat      mekko      oasso  
 I      breakfast      just      eat and      came  
 I have just had my breakfast
7.      **이**      **것**      **맛**      **잇스니**      **잡수오**  
 i      ket      mat      issani      chapsouo  
 this      thing      taste      is      (please) eat  
 Try this; it tastes nice.
8.      **맛**      **잇서**      **잘**      **먹소**  
 mat      issye      chal      mekso  
 taste      being      well      eat  
 It is good.      I've dined well.



## EXERCISE 13 (continued).

9.      **내 집으로 한 번 오시오**  
 nai      chipeuro      han      pen      osio  
 my      house      one      time      come please  
 Come and see me some time.
10.      **거를 잇스면 찾자 가리다**  
 kyereul      issamyen      ch'acha      karita  
 leisure      if is      seek      go  
 I will call when I can find time.
11.      **날이 저므럿시니 갑세다**  
 nari      chyemeuressini \*      kapsyeita  
 day      late      let us go  
 It is getting late; I must go.
12.      **그리 밋비 가면 무엇 하오**  
 keuri      patpi      kamyen      mouet      hao  
 thus      quickly      if go      what      make  
 Why in such a hurry?
13.      **좀 안저 니아기 나 하오**  
 chom      anchye      niaki-na      hao  
 little      sat      story some      make  
 Sit down and talk a bit.
14.      **잠깐 볼 일이 잇소**  
 chamkkan      pol      iri      isso  
 directly      seeing      work      is  
 I have some business waiting.
15.      **이리 오너라 교군 불너라**  
 iri      onera      kyokoun      poullera  
 here      come      chair-coolie      call  
 Boy! call the chair-coolies.
16.      **대인 되시고 가거라**  
 tai-in      moisiko      kakera  
 great man      serve and      go  
 Go and see His Excellency out.

\* Ni has the force of a semicolon; see p. 63.

## EXERCISE 14.

1.            **마 당 에      나 무      잇 느 냐**  
                  matangei      namou      innanya  
                  in court      trees      are  
                  Are there trees in the courtyard?
2.            **다 른      나 무      업 고      꽃      만      잇 소**  
                  taran      namou      epko      kkot      man      isso  
                  other      wood      not is and      flowers      only      are  
                  There are no trees, only flowers.
3.            **꽃      꾀 여      보 기      도 라**  
                  kkot      p'ouiye      poki      chyot'a  
                  flowers      have flowered      seeing      is good  
                  The flowers in bloom are a pretty sight.
4.            **동 산 에      실 과      나 무      잇 소**  
                  tongsane      silkoa      namou      isso  
                  in garden      fruit      wood      is  
                  There are fruit trees in the garden.
5.            **그      실 과      먹 기      도 라**  
                  keu      silkoa      mekki      chyot'a  
                  that      fruit      eating      is good  
                  That fruit is good to eat.
6.            **밭 헤      풀 이      만 타**  
                  pathei      p'ouri      mant'a  
                  in field      weeds      many are  
                  The field is full of weeds.
7.            **풀      몬 저      밍 고      나 물      심 어 라**  
                  p'oul      monchye      maiko      namoul      sinera  
                  weeds      first      pull and      vegetables      sow  
                  First pull out the weeds and then sow vegetables.
8.            **이      밭 헤      풀 이      업 소**  
                  i      pathei \*      p'ouri      epso  
                  this      field      weeds      not are  
                  There are no weeds in this field.

\* Locative case.

## EXERCISE 14 (continued).

9.                    **그러면      나물      심어라**  
                      keuremyen      namoul      simera  
                      if thus      vegetables      sow  
                                  Sow vegetables then.
10.                   **다      심은      후에      엇지      할오**  
                      ta      simeun      houei      etchi      hao  
                      all      sown      after      how      make  
                                  After they are all sown, what next?
11.                   **날      마다      물      주어라**  
                      nal      mata      moul      chouera  
                      day      each      water      give  
                                  Water them every day.
12.                   **이      나무      도흔      열미      잇소**  
                      i      namou      chyoeun      yelmai      isso  
                      this      wood      good      fruit      is  
                                  There is fine fruit on these trees.
13.                   **후에      실과      잘      열겟소**  
                      houei      silkoa      chal      yelkeisso  
                      afterwards      fruit      well      will open  
                                  There will be good fruit by-and-by.
14.                   **날이      가르면      꽃치      다      마르겟소**  
                      nari      kameumyen      kkotch'i      ta      marakeisso  
                      day      if dry      flowers      all      will dry up  
                                  If the weather is dry, the flowers will all dry up.
15.                   **저녁에      물      주면      걱정      업소**  
                      chyenyekai      moul      choumyen      kekchyeng      epta  
                      in evening      water      if give      fear      not is  
                                  If you water them in the evening, it will be all right.
16.                   **오늘      비가      올가      보다**  
                      onal      pika      olka      pota  
                      to-day      rain      coming likely      I see  
                                  I think it will rain to-day.

## EXERCISE 15.

1. 날이 서늘하니 구경 잘 가  
 nari syeneurhani koukyeng chal ka  
 day fresh sight-seeing well go  
 It is fine day to go for a walk.
2. 오늘은 어디 출입하겠소  
 onareun \* etai ch'youriphakeisso  
 to-day where will saunter  
 Where will you go to-day for a walk?
3. 갈 디 만흔디 알 수 업소  
 kal tai manheuntai al sou epso  
 going place being many knowing means not is  
 There are so many places to go to, I can't tell.
4. 내 동모 혼디 가 무려보  
 nai tongmo hantai ka more-po  
 my companion before go inquire see  
 Go and ask my friend.
5. 오늘은 겨를 업소 리일 갑세다  
 onareun kyereur epso nai-il kapsyeita  
 to-day leisure not is to-morrow let us go  
 We have no time to-day; let us go to-morrow.
6. 가면 혼 수 일 되겠소  
 kamyen han sou il toikeisso  
 if go one several day will become  
 How many days will you be gone?
7. 이 시이 날이 가므렷시니  
 i saii nari kameuressini  
 this period day has dried  
 It has been dry weather of late.
8. 곡식이 다 마르게 된다  
 koksiki ta marakei † tointa  
 crops all dry become  
 The crops are all being burnt up.

\* Oppositive case.

† Adverb.

## EXERCISE 15 (continued).

9.            비        오면        보리        잘        된다  
              pi        omyen        pori        chal        tointa  
              rain        if comes        barley        well        become  
              If there is rain, we will have a good crop of darley.
10.           어적괴        눈        만히        왔다  
              echyekkeui        noun        manhi        oatta  
              yesterday        snow        much        came  
              There was a heavy fall of snow yesterday.
11.           날이        차워        곡식        잘        못        된다  
              nari        ch'oue        koksik        chal        mot        tointa  
              weather        being cold        crops        well        not        become  
              The season is cold and the crops don't ripen properly.
12.           어적괴        춥더니        오늘은        덥다  
              echyekkeui        chipteni        onareun        tepta  
              yesterday        cold        to-day        is warm  
              Yesterday it was cold; to-day it is warm.
13.           곡식        잘        되면        쌀        값        내려갓다  
              koksik        chal        toimyen        ssal        kap        narikeitta  
              crops        well        if become        rice        price        will descend  
              If there are good crops, the price of rice will fall.
14.           우리        나라        기호        올녀        달아라  
              ouri        nara        keuiho \*        ollye        tarara  
              our        nation        flag        having ascended        hang up  
              Hoist the national flag.
15.           날이        어두울        때        기        내려라  
              nari        etououl        ttai        keui        naryeaa  
              day        darkening        time        flag        descend  
              Lower the flag at dusk.
16.           날        마다        그        뒤로        하여라  
              nal        mata        keu        tairo        hayera  
              day        every        thus        according        make  
              Do this every day.

\* Keui or keuiho flag.

Here the latter is better.

## EXERCISE 16.

1. 조선 소가 매우 크다  
Chyosyen soka maiou k'euta  
Corean ox very big is  
The Corean ox is very large.
2. 짐 만히 싣고 밭 잘 갈다  
chim manhi sitko pat chal kalta  
loads many carries and field well tills  
Good for carrying loads and cultivating the fields.
3. 이 슈레 무거워 끄을기 어렵다  
i syourei moukeoue kkeueulki eryepta  
this cart being heavy drawing is difficult  
The cart is heavy and difficult to draw.
4. 힘 만 쓰면 잘 끄을것다  
him man sseumyen chal kkeueulketta  
strength only if use well will draw  
If you only exert yourself you will draw it easily.
5. 황소게 메여야 잘 끄을다  
hoangsokei \* meiyeya chal kkeueulta  
bull carrying well pulls  
A bull yoked to it will pull it better.
6. 이 짐승 몰고 나가 먹여라  
i cheumsaing molko naka mekyera  
these animals drive and out go feed  
Drive the animals out to feed.
7. 송아지 노새 만치 크다  
songachi nosai manch'i k'euta  
calf mule size is big  
A calf is about as big as a mule.
8. 망아지 크기는 나귀 궂다  
mangachi k'eukinan nakoui katta  
foal as for size ass equal is  
A foal is as big as an ass.

\* Locative case.

## EXERCISE 16 (continued).

9. 물은 사름 지내면 족히 득겟다  
 mareun sarop chinaimyen ch'yokhi t'akeitta  
 as for horse three years if pass sufficiently will ride  
 If a horse is over three years old, it is fit to ride upon.
10. 집 도야지는 되 도야지 만 못 하다  
 chip toyachinan\* moi toyachi man mot hata  
 house pig hill pig equal not make  
 The domestic pig is not so big as the wild pig.
11. 이 개 사오나와 사름을 물다  
 i kai saonaoa sarameul moulta  
 this dog fierce men bites  
 This dog is fierce, it bites men.
12. 멀니 쫓고 갓가이 하지 마라  
 melli chchotko katkai hachi mara  
 long distance drive and near to make avoid  
 Drive it far away and don't go near it.
13. 숫 닭은 우름 잘 운다  
 sout talkeun\* ouroun char ounta  
 male fowl! cry well crows  
 The cock crows well.
14. 암 닭은 알 만히 낳겟다  
 am talkeun\* al manhi natk'eitta  
 female fowl egg many will produce  
 The hen lays plenty of eggs.
15. 집 증승 먹이면 리가 만타  
 chip cheumseung mekimyen rika† mant'a  
 house animal if rear profit many  
 The rearing of domestic animals is profitable.
16. 이 새 소리 듣기 도라  
 i sai sorai teutki chyot'a  
 this bird sound hearing is good  
 This bird sings well.

\* Oppositive case.

† Though spelt *rika*, it is read *ika*.

## EXERCISE 17.

1. 무.숨      일 이      잇 소      요란 혼      일 이      잇 소  
 mousam      iri      isso      yoranhon      iri      isso  
 what      work      is      riotous      work      is  
 What is the matter? There is a row on.

2. 사 립 이      우 물 에      빠 졌 다  
 sarami      ounourei      ppachyetta  
 man      in well      has fallen  
 A man has fallen into the well.

3. 왜      빠 졌 소      사 립 이      밀 처      너 머 졌 다  
 ouei      ppachyesso      sarami      milchye      nemechyetta  
 why      has fallen      man      pushed      fell over  
 How did he fall? He was pushed over by someone.

4. 말      탈      때      돌 에      것 쳤 다  
 mal      tal      ttai      torei\*      ketch'yetta  
 pony      riding      time      stone      struck against  
 He struck against a stone while riding

5. 그 러 케      말 게      떠 러 졌 다  
 keurek'ei      malkei      tterechyetta  
 thus      from horse      fell down  
 He accordingly fell from his horse.

6. 어 림      밋 그 러 워      발      붓 칠      수      업 다  
 ereum      mitkeureoue      pal      poutch'il      sou      epta  
 ice      being slippery      foot      joining      means      not is  
 The ice is slippery and one cannot hold one's feet.

7. 비 가      만 히      와 서      담 이      문 허 졌 다  
 pika      manhi      oasye      tami      mounhechyetta  
 rain      many      came      wall      fell in ruins  
 After the heavy rain the wall all fell down.

8. 모 군      불 너      곳 처      싸 리 라  
 mokoun      poulle      kotch'ye      ssaraira †  
 coolie      call      renew      build make  
 Call coolies and tell them to rebuild it.

\* Locative case.

† Ssaraira—ssara hayera.



## EXERCISE 17 (continued).

9. 이 두 모군 일 잘 못 하오  
 i tou mokoun il chal mot hao  
 this two coolies work well not make  
 These two coolies do not work well.
10. 삭돈 주어 보내고 다른 모군 불러라  
 sakton chone ponaiko taran mokoun poullera  
 wages given send and other coolies call  
 Pay them off and get other coolies.
11. 모군 하나헤 돈 얼마 식 주오  
 mokoun hanabei ton elma sik chouo  
 coolies one money how much each give  
 How much shall I give each coolie?
12. 우물 파논 딥 김히 파라  
 ousmoul p'anan tai kiphi p'ara  
 well digging place deeply dig  
 When digging a well, dig it deeply.
13. 김게 파면 물 잘 소사난다  
 kipkei p'anayen moul chal sosananta  
 deeply if dig water well springs up  
 If you dig deep, you will get plenty of water.
14. 보행군 서울서 내려 왔다  
 po-haing-koun Syeoul-sye narye oatta  
 foot-going coolie Seoul from descended has come  
 The courier has come from Seoul.
15. 어제까지 떠나서 왜 지금 왔소  
 echyekkeui ttenasye onei chikeum oasso  
 yesterday departed why now have come  
 He left yesterday, why has he only arrived now?
16. 늦게 오면 돈 감하여 주어라  
 neutkei omyen ton kamhayae chouera  
 late if come money reduced give  
 If he arrives late, cut his pay.

\* Locative case.

## EXERCISE 18.

1. 물 타고 산에 올라 가기 어렵소  
mal t'ako sanei olla kaki eryepso  
horse ride and hill ascend going is difficult  
It is difficult to go up hill on horseback.
2. 보교 타고 가기 쉽다  
pokyo t'ako kaki souipta  
chair ride and going is easy  
It is easy going by chair.
3. 거리 가면 더 편하다  
kere kamyen te p'yenhata  
having walked if go more comfortable  
(But) going on foot is easiest.
4. 너는 보교 타고 나는 물 타고 가자  
nenan pokyo t'ako nanan mal t'ako kacha  
as for you chair ride and as for me pony ride and let us go  
You take a chair and I'll take a pony.
5. 얼는 갑세다 히 저물겠소  
elleun kapsyeita hai chyemeulkeisso  
quickly let us go sun will darken  
Let us go quickly; it is getting dark.
6. 히 지겟시니 급히 도라가  
hai chikeissini keuphi toraka  
sun will set quickly back go  
Get back quickly, the sun is setting.
7. 밤에 가도 관계치안소  
pamei kato koankyeich'ianso  
at night go though concern not is  
It does not matter though we go at night.
8. 길 도쿄 주막 갓갑다  
kil chyok'o chyau mak katkapta  
road good and wine booth is near  
The road is good and the inn is near.

## EXERCISE 18 (continued).

9. 모레 내가 친구를 찾자 가겠다  
 morei naika ch'inkoral ch'acha kakeitta  
 day after to-morrow I friend visit will go  
 I shall call on my friend the day after to-morrow.
10. 이 친구가 다른 곳에 사오  
 i ch'inkoka taran kotei sao  
 this friend another in place lives  
 This friend lives in another locality.
11. 가는 길이 험하고 멀리 가기 어렵다  
 kanan kiri hemhako mere kaki eryepta  
 going road dangerous and distant going difficult  
 The road is long and dangerous and difficult to go.
12. 앞회 강이 있어서 못 건너 가  
 apheui kangi issye mot kenne ka  
 in front river being not across go  
 There is a river ahead which cannot be crossed.
13. 비가 오면 건너 가지 못 하오  
 pika omyen kenne kachi mot hao  
 rain if come across to go not make  
 If there is rain, it cannot be crossed.
14. 다리 업고 배 도 업스이 엇더케 하오  
 tari epko pai to epsani ettek'ei hao  
 bridge not is and boat also not is how make  
 There is neither bridge nor boat. What is to be done?
15. 하루 지내면 족히 건너 가겠다  
 haro chinaimyen chyokhi kenne kakeitta  
 one day if pass able across will go  
 If you wait a day, you will be able to get across.
16. 서울 여기서 몇 니 되오  
 Syeoul yekuisye myen ni toio  
 Seoul from here how many mile become  
 How many miles is it from here to Seoul?

## EXERCISE 19.

1. 여러 니 안 되니 좀 잇다가 가겠다  
 yere ni an toini chom ittaka kakeitta  
 several li\* not become little directly will go

It is no distance; you will be there directly.

2. 다른 길이 업고 즈름길 잇소  
 taran kiri epko cheurem-kil isso  
 another road not is and by-way is

There is no other road; there is a short cut.

3. 달이 올라 오면 길 가기 도라  
 tari olla omyen kil kaki chytot'a  
 moon ascend if comes road going is good

If the moon rises, it will be easy going.

4. 그 짐이 무거워 혼 사람이 지지 못 혼다  
 keu chimi moukeoue han sarami chichi mot hanta  
 that package being heavy one man to carry not make

That package is heavy, it needs more than one man to carry it.

5. 두어 사람 불너 저 가거라  
 tou-e saram poulle chye kakera  
 two or more men having called carried go

Call two or more men to take it away.

6. 저녁에 어디 가 자겠소  
 chyenyekai etai ka chakeisso  
 at night where go will sleep

Where will you go and stay for the night?

7. 어디든지 어두우면 머물겠다  
 etaitenchi etouumyen memoulkeitta  
 wherever if dark I will stay

I will stay wherever I happen to get to at dusk.

8. 술 막에 드러 가 봇짐 잘 맡거라  
 syoul makei † teure ka potchim chal matkyera  
 wine booth enter go baggage well entrust

See to your baggage when you enter the inn.

\* One li is equal, approximately, to one-third of an English mile. † Locative case.

## EXERCISE 19 (continued).

9. 물건 다 잘 두었다  
 moulken ta chal touetta  
 articles all well I have placed  
 I have taken charge of all the articles.
10. 지금 가 밥 빨리 지어라  
 chikeum ka pap patpi chiera  
 now go food quickly prepare  
 Go now and get me some food at once.
11. 밥 먹은 후에 내 산에 올라 가겠다  
 pap mekenn houei nai sanei olla kakeitta  
 food eaten after I hill up will go  
 I intend going up the hill after dinner.
12. 그 산에 군사가 있어서 진을 쳤다  
 keu sanei \* kounsa issye chin ch'yetta  
 that hill soldier being fort has built  
 The soldiers on that hill have built a fort.
13. 여기 큰 절도 있고 암자도 있다  
 yekeui k'eun chyel to itko amcha to itta  
 here large temple also is and shrine also is  
 There is here a large monastery and also a shrine.
14. 바다가에 작은 배를 사내어 오너라  
 pata kaei \* chyekeun pai sang naiye onera  
 sea edge small boat hire take out come  
 Hire a small boat at the seaside.
15. 내 화륜선에 올라가겠소  
 nai hoa-ryoun-syenei \* ollakakeisso  
 I fire-wheel-ship will ascend  
 I intend going on board the steamer.
16. 밀 물이 만히 들어와서 나가지 못한다  
 mil mouri manhi teureoasye nakachi mot hanta  
 pushing water many having entered to go out not make  
 The tide is coming in and you cannot go out.

\* Locative case.

## EXERCISE 20.

1. 큰 바람 불면 나갈 맛 업다

k'eun param poulmyen nakal mat epta  
great wind if blow going out taste not is

There is no pleasure in going out if it is blowing.

2. 비 각면 벗 나니 길 떠나갓다

pi kaimyen pyet nani kil ttenakeitta  
rain if stop sunshine come out road will depart

I will start when the sun comes out and the rain stops.

3. 바람을 보니 오늘 가기는 관계치 안타

parameul poni onal kakinan koankyeich'iant'a  
wind see to-day going no concern

As the wind is to-day it is all right for going.

4. 리일은 덩녕 비가 올가 보다

nai-ireun chyengnyeng pika olka pota  
as for to-morrow certainly rain come probable see

It will certainly rain to-morrow.

5. 구름 보면 비 올 증조 알갓다

kouram pomyen pi ol cheungchyo alkeitta  
cloud if see rain coming forecast will know

If you watch the clouds you can tell if it is going to rain.

6. 산 위에 안기 만히 덮혀다

san ouei ankai manhi tephita  
hill above mist many covers

A heavy mist hangs over the hills.

7. 안기 버서지면 날이 덥갓다

ankai pesyechimyen nari tepkeitta  
mist if undress day will be warm

If the mist rises, the day will be warm.

8. 따히 축축하니 곡식 잘 된다

ttahi ch'youkch'youkhani koksik chal tointa  
ground wet crops well become

The ground is damp and there will be good crops.

## EXERCISE 20 (continued).

9. 후 들은 덥고 장마 진다  
 bou tareun tepko chyangma chinta  
 after month hot and rainy season carries  
 Next month is hot and the rainy season sets in.
10. 너 언제 왔느냐 그 사이 왜 아니 왔느냐  
 ne enchei oannanya keu sai ouei ani oannanya  
 you when came that time why not came  
 When did you come? Why did you not come then?
11. 무엇 하기로 보지 못 하였소  
 mouet hakiro \* pochi mot hayesso  
 what making to see not make  
 Where were you that I did not see you?
12. 이 즈음에 분요한 일이 잇서 지금 왔소  
 i cheuenmei pounyohan iri issye chikeum oasso  
 this period troublesome work being now have come  
 I've been very busy and have only just now come.
13. 몇 날 만에 왔소 나흘 만에 왔소  
 myen nal manei oasso naheul manei oasso  
 how many days period have come four days period have come  
 How many days have you been here? I have been here four days.
14. 오 후에 내가 집에 가겠다  
 o houeI naika chipei kakeitta  
 noon after I to house will go  
 I intend going home in the afternoon.
15. 조금 잇스면 나중 되겠다  
 chokom issamyen nachai toikeitta  
 little if is noon will become  
 It will be noon in a little.
16. 날마다 잊지 말고 식 후에 오너라  
 nal mata nitchi malko sik houeI onera  
 day every to forget avoid food after come  
 Don't forget to come every day after dinner.

\* Instrumental case.

## EXERCISE 21.

1. 중 국 사람은 머리 깎고  
 chyoung kook saramoun meri kkakk  
 Middle Nation men head cut and  
 Chinese shave their heads, and,
2. 조선 사람은 상투 찜다  
 Chyosyen saramoun syangtou chchanta  
 Corean men top-knot weave  
 Coreans bind their hair up into a knot
3. 눈 정신이 도하 멀니 본다  
 noun chyensini chyoha melli ponta  
 eye spirit being good far sees  
 He has good eyesight and can see a long way.
4. 눈 정귀가 부족 하다  
 noun chyengkeuika pouchyok hata  
 eye spairit insufficient makes  
 He has weak eyes
5. 쇼경은 보지 못 하고  
 syokyengeun \* pochi mot hako  
 blind to see not makes and  
 The blind cannot see and,
6. 귀먹어리는 듯지 못 한다  
 koui mekerinan \* teutchi mot hanta  
 deaf man to hear not makes  
 The deaf cannot hear.
7. 병어리는 말 못 하고  
 pengerinan \* mal mot hako  
 dumb speech not makes and  
 The dumb cannot speak, and,
8. 안절 방이논 든니지 못 한다  
 ancheul panginan tannichi mot hanta  
 sitting room-man \* to walk not makes  
 The lame cannot walk.

\* Opposite case



## EXERCISE 21 (continued).

## 9. 머리에 털 있고 입 과 니 와 혀바닥 다 있다

meriei t'el itko ip koa ni oa hye patak ta itta  
on head hair is and mouth and teeth and tongue surface all is

He has hair on his head, a mouth, teeth, and a tongue.

## 10. 그 늙은이가 귀 먹고 니 도 빠졌다

keu neulkcunika koui mekko ni to ppachyetta  
that old man ear eat and teeth also has fallen

That old man is both deaf and toothless.

## 11. 말 듣지 못 하고 고기 잘 못 먹는다

mal teutchi mot hako koki chal mot meknanta  
speech to hear not make and flesh well not eats

He can neither hear nor eat.

## 12. 귀로 말 듣고 코로 냄새 맡고

kouiro mal teutko k'oro nai matko  
with ear speech hear and with nose smell smell and

One hears with the ear and smells with the nose.

## 13. 입으로 말 하고 음식 도 먹어

ipeuro mal hako eumsik to meke  
with mouth speech make and food also eats

One speaks and eats with the mouth.

## 14. 기침 나고 목 아프고 허리 도 아파

kich'am nako mok apheuko heri to apha  
cough come out and neck sore and loins also sore

A cough induces pain both in the neck and loins.

## 15. 팔에 힘 있어서 무거운 짐 잘 든다

p'arei him issye moukeon chim chal teunta  
in arm strength being heavy pack well lifts

His arm is strong and he can lift a heavy weight.

## 16. 네 손가락 자르고 손톱이 길다

nei sonkarak chareuko sont'opi kilta  
your fingers short and nails long

Your fingers are short but your nails are long.

## EXERCISE 22.

1. 길 가는 때 만히 이섯소  
kil kanan ttai manhi aissesso  
road walking time many suffered  
I have suffered much during the journey.
2. 길 멀고 또 험호오  
kil melko tto hemhao  
road long and also dangerous  
The road was long and also dangerous.
3. 지금 내가 매우 곤하니 빈 방 있느냐  
chikeum naika maiou konhani pouin pang innanya  
now I very tired empty room is  
I am very tired; have you an empty room?
4. 안 방에 손님 있서 사랑에 류호오  
an pangei sonnim issye sarangei ryouhao \*  
inside room guests being drawing-room stay  
There are guests in the inner room; put up in the drawing-room
5. 이 방이 무던하여 족히 류하겠소  
i pangi moutenhaye chyokhi ryouhakeisso \*  
this room comfortable able will stay  
I will take this room; it is all right.
6. 돛자리 정치안타 새 것 바꾸아 오너라  
totchari chyengch'iant'a sai ket patkoua onera  
mat clean not is new article changed come  
The mat is not clean; bring a new one.
7. 돛자리 잘 펴고 니불 덮허라  
totchari chal p'yeko nipoul tephera  
mat well spread and blanket cover  
Spread the mat properly and put on a blanket.
8. 봇짐 방 안으로 드려 오너라  
potchim pang anheuro teurye onera  
baggage room inside entered come  
Take my baggage inside the room.

\* The r is more or less mute,—youhao, etc.

## EXERCISE 22 (continued).

9. 불 때 이 던지 안 때 이 던지 관계치 안라  
 poul ttaii-tenchi an ttaii-tenchi koankyeich'iant'a  
 fire burn whether not burn whether no concern is  
 It does not matter whether you light a fire or not.

10. 등 불 혀면 도켓다  
 tung poul hyemyen chyok'eitta  
 lamp fire if you light it will be good  
 It will be all right if you light a lamp.

11. 나는 평상에서 좀 누어 자겟다  
 nanan p'yengsangeisye \* chom none chakeitta  
 as for me level table little rested will sleep  
 I intend to lie down a little and have a sleep.

12. 담배 먹은 후에 가 누어 자오  
 tampai mekeun houeï ka none chao  
 tobacco eaten after go rested sleep  
 Take a smoke and then go to sleep.

13. 술 막에 무삼 먹을 거시 잇느냐  
 syoul makei + meusam mekeul kesi innanya  
 wine booth what eatable things are  
 What have they got to eat in the inn?

14. 밥 상 돛코 술 더 가져 와  
 pap sang notk'o : syoul te kachye oa  
 rice table place and wine also bring come  
 Bring me dinner and some wine.

15. 주인 불너 밥 갓 회계 하여라  
 chyouin poulle pap kap hoikyeyi hayera  
 master call rice price reckoning make  
 Call the landlord and pay the bill

16. 밥 갓 다 받았소 대인 평안이 가오  
 pap kap ta patasso tai-in p'yengani kao  
 rice price all have received great man peacefully go  
 Your account is paid ; a pleasant journey, sir.

\* Ablative case.

+ Locative case.

: With an aspirated root, and—k'o.

## EXERCISE 23.

1.      동      서      남      북      서      방      이      라  
          tong      sye      nam      pouk      sa      pang      ira  
          east      west      south      north      four      regions      are  
     North, South, East, and West are the four points of the compass.
  
2.      동      편      슈플      속에      뢰      즘싱      모히다  
          tong      p'yen      syoup'oul      sokei      moi      cheumsaing      mohita  
          east      side      forest      inside      hill      beast      assemble  
     There are many wild animals in the forests to the east.
  
3.      서      국      사름이      장사      만히      흥엿다  
          sye      kouk      sarami      chyangsa      manhi      hayetta  
          west      nation      man      trade      many      have made  
     Western nations are large traders.
  
4.      남      편으로      가면      날이      더      덥다  
          nam      p'yeneuro      kamyen      nari      te      tepta  
          south      region      if go      day      more      warm  
     If you go to the south the weather is warmer.
  
5.      북      풍이      부니깐드로      날이      치워  
          pouk      p'oungi      pouni-kkanteuro      nari      ch'ioe  
          north      wind      blow because      day      is cold  
     It is chilly, as there is a north wind blowing.
  
6.      큰      바람      불면      비가      잘      나가갇다  
          k'eun      param      poulmyen      paika      chal      nakakeitta  
          large      wind      if blows      boat      well      will go out  
     If a strong wind blows the ship will go out well.
  
7.      데기      가      독기      가져      오너라  
          chykeui      ka      tokkeui      kachye      onera  
          there      go      axe      bring      come  
     Go there and bring an axe.
  
8.      내가      나무를      깎갇다  
          naika      namoural      kkakkeitta  
          I      wood      will split  
     I intend cutting some wood.

## EXERCISE 23 (continued).

9. 어디 가느냐 압흐로 가오  
 etai kananya apheuro kao  
 where go before I go  
 Where are you going? I am going in front.
10. 어디서 오느냐 뒤로써 온다  
 etaisye onanya touirosye onta  
 whence come from behind I come  
 Where do you come from? I come from behind.
11. 내 곁히 두 사람 있다  
 nai kyethai tou saram itta  
 my side two men are  
 There are two men at my side.
12. 너는 내 왼 편에 서라  
 nenan nai oin p'yenei syera  
 as for you my left side stand  
 You stand at my left side.
13. 그 사람은 내 올흔 편에 서라  
 keu sarameun \* nai orheun p'yenei syera  
 that man my right side stand  
 Let that man stand at my right side.
14. 어디 가 누어 자오 지금은 모로갯다  
 etai ka noue chao chickenmeun morokeitta  
 where go rested sleep as for the present I will not know  
 Where are you going to sleep? I cannot tell at present.
15. 밧비 일어나 다람박질 하여라  
 patpi nirena tarampakchil hayera  
 quickly rise up run-action make  
 Get up quickly and run.
16. 거리에 다라나는 사람 만타  
 keriei taranauan saram mant'a  
 street running men many  
 There are a great many men in the street running.

\* Oppositive case.

† Locative case.

## EXERCISE 24.

1. 북 편에 산이 높고 골이 깊다  
 pouk p'yenci sani nopko kori kipta  
 north border hills high and valley deep  
 There are high hills and deep valleys in the north.
2. 각 석의 짐승 만다  
 kak saik moi cheumsaing mant'a  
 each colour hill animals many  
 There are many wild animals of all kinds.
3. 범은 쏘기 어렵고 곰은 잡기 쉽다  
 pemeuin \* ssoki eryepko komeun chapki souipta  
 tiger shooting difficult and bear catching easy  
 Tigers are difficult to shoot; bears are easy to catch.
4. 조선은 총 메면 다 포슈 노릇하오  
 Chyosyeneun \* ch'ong meimyen ta p'osyou norat-hao  
 Corea gun if carry all hunter play the part of  
 All Coreans carrying guns are considered hunters.
5. 조심 하여 총 잘 노하라  
 chosim haye ch'oug chal nohara  
 care having made gun well fire  
 Be careful and fire the gun properly.
6. 관계찬소 걱정 말고  
 koankyech'anso kekchyeng malko  
 concern is not fear avoid  
 Don't be alarmed; there is no fear.
7. 리일 내 짐승 잡으러 간다  
 nai-il nai cheumsaing chapeure kanta  
 to-morrow I animals to catch go  
 I am going hunting to-morrow.
8. 모리꾼 불너 함끼리 가  
 morikoun poulle hamkkeuri ka  
 drivers call together go  
 Get drivers to go with me.

\* Oppositive case.

## EXERCISE 24 (continued).

9.            먹을        거슬        좀        예비하여라  
 mekeul        kesal        chom        yeipihayera  
 eatable        things        little        prepare  
 Prepare something to eat.
10.        돈        이        사람        주어        가져        가게 하여라  
 ton        i        saram        chone        kachye        kakei-hayera  
 money    this        man        given        take        make go  
 Give some money to this man to take.
11. ▲        수일        후에        도라        오겠소  
 sou-il        honei        tora        okeisso  
 some day    after        back        I will come  
 I will be back in a few days.
12.        내        간        후에        집        잘        보아라  
 nai        kan        houci        chip        chal        poara  
 I        gone        after        house    well        look  
 Look properly after the house when I am away.
13.        산양        가서        짐승        만히        잡지요  
 sanyang        kasye        cheumsaing        manhi        chapechio  
 hunting    having gone    animals        many        catch please  
 Good sport to you when hunting.
14.        짐        다        시켰으니        갑세다  
 chim        ta        siressini        kapsyeita  
 baggage    all        have loaded        let us go  
 Let us go; the baggage has all been packed.
15.        내        구경        가려 한다  
 nai        koukyeng        karyehanta  
 I        sight-seeing        am about to go  
 I am going to take a walk.
16.        산에        올라        가면        구경        만타  
 sanc'i \*        olla        kamyen        koukyeng        mant'a  
 hill        up        if go        sight-seeing        many  
 There is an excellent view from the top of the hill.

\* Locative case.

## EXERCISE 25.

1. 이 은 몇 냥 중 이오  
 i eun myet nyang chyoung io  
 this silver how many ounces heavy are  
 How many ounces does this silver weigh?
2. 저울 가져 오너라 다라 보아라  
 chyeoul kachye onera tara poara  
 scale brought come having weighed see  
 Bring the scales and weigh it.
3. 다라 본즉 네 냥 중 이오  
 tara poncheuk neng nyang chyoung io  
 weighed seen four ounces heavy is  
 The scale shows four ounces in weight.
4. 그 값식 팔면 돈 밋시오  
 keu kapsai p'almyen ton mitchio  
 that for price if sell money lose  
 I will lose money if I sell at that price.
5. 어느 거시 니 할가 무려 보아라  
 ena kesi ihanka \* moure poara  
 what thing profitable inquired see  
 Ascertain which is profitable.
6. 조선 돈이 니 호오 양은전이 니 호오  
 Chyosyen toni ihao yang-eun-chyeni ihao  
 Corean cash profitable foreign silver money profitable  
 Which is more profitable, Corean cash or dollars?
7. 지금 은 양은전이 헐 호여 니가 업다  
 chikeumeun yang-eun-chyeni herhaye ika epta  
 as for now dollars being cheap profit not is  
 As dollars are cheap at present no profit can be made.
8. 양은전 홀 원 가서 밧고와 오너라  
 yang-eun-chyen han ouen † kasye patkooa onera  
 dollar one gone changed come  
 Go and get me change for a dollar.

\* Ka in *ihanka*—whether.

† Numerative of dollars.



## EXERCISE 25 (continued).

9. **얼는 나가 은 갑 알아 보고 오너라**  
 elleun naka eun kap ara poko onera  
 quickly go out silver price know see and come  
 Go quickly and bring me word as to the price of silver.
10. **갑슬 알거든 내게 즉시 알게 하여라**  
 kapsal alketeun naikai cheuksi alkeihayera  
 price if know to me directly make know  
 Let me know directly you ascertain the price.\*
11. **갑 좀 더 보시오 여기 잇는 저울 세다**  
 kap chom te posio yekeui innan chyeoul syeita  
 price little more see please here being scale is strong  
 Please give a little more; the scales here are heavy.
12. **이런 우괴 몇 근 이냐 여러 저울 이오**  
 iren ou-p'i myet keun inya yere chyeoul io  
 such ox hide how many catties are several scales are  
 How many catties are these hide? They are very heavy.
13. **양목 몇 필이 되던지 콩 하고 밧고자**  
 yangmok myet p'iri toi-tenchi k'ong hako patkocha  
 piece goods how many bales become whether beans with let us exchange  
 Let us exchange the beans for whatever piece goods there are.
14. **콩은 슬라 벌은 가져 와야 밧고와 준다**  
 k'ongeun seult'a pyer-eun kachye oaya \* patkooa chounta  
 as for beans refuse special silver brought come changed I give  
 I do not want beans; bring gold and I'll exchange with you.
15. **모든 물건 갑시 다 빳싸서 흥정 할 수 업소**  
 moteun moukeun kapsi ta pis-ssasye heungchyeng hal sou epso  
 all articles price all being dear trade making means not is  
 One cannot do any business, as prices are all too high.
16. **석유 장스 허다가 본전 까지 업서져소**  
 syekyou chyangsa hataka ponchyen kkachi epsechyesso  
 kerosene trade when making capital until disappeared  
 His capital disappeared when he was in the kerosene trade.

\* Ya added to the perfect participle has the sense of "having only," "if only."

## EXERCISE 26.

1. **저자에**      **나가**      **이런**      **물건을**      **사**      **오너라**  
 chyechaei      naka      iren      moulkeneul      sa      onera  
 to shop      go out      such      article      buy      come  
 Go to the shop and buy such an article.

2. **소고기**      **반근**      **사**      **오고**      **실과**      **도**      **좀**      **사**      **오너라**  
 so      koki      pan      keun      sa      oko      silkoa      to chom      sa      onera  
 ox      flesh      half      catty      buy      come      and      fruit      also      little      buy      come  
 Buy half a pound of beef and also some fruit.

3. **포목**      **시세**      **드렸느냐**      **예**      **갑시**      **떠러졌소**  
 p'omok      sisyei      teurenanya      yei      kapsi      tterechyesso  
 cotton goods      price      have heard      yes      price      has fallen  
 Do you know the price of cotton cloth? Yes; the price has fallen.

4. **양목이**      **꽤**      **만히**      **와서**      **갑시**      **믹우**      **싸오**  
 yangmoki      p'ek      manhi      oasye      kapsi      maiou      ssao  
 piece goods      abundant      many      having come      price      very      low is  
 With a large import of piece goods the price is very low.

5. **면주**      **너무**      **빛싸**      **사지**      **못**      **훈다**  
 myenchou      nemou      pis-ssa      sachi      mot      hanta  
 silk      too      dear      to buy      not      make  
 The silk is too dear; I cannot buy it.

6. **갑사논**      **도치안코**      **비단은**      **좀**      **먹었소**  
 kapsanan      chyoch'iank'o      pitaneun      chom      mekesso  
 as for gauze      bad and      as for silk      moth      has eaten  
 The gauze is bad and the silk is moth-eaten.

7. **소**      **가죽**      **얼마나**      **잇소**      **우**      **피**      **만히**      **잇소**  
 so      kachok      elmana      isso      ou      p'i      manhi      isso  
 ox      skins      how many      are      ox      skins      many      are  
 How many ox hides are there? There are many ox hides.

8. **돈피**      **갑시**      **얼마나**      **믹우**      **눅으니**      **사시오**  
 tonp'i      kapsi      elmanya      maiou      noukeuni      sasio  
 sable      price      how much is      very      cheap      buy please  
 What is the price of sable? Very cheap; buy, please.

## EXERCISE 26 (continued).

9. 표 피 발이 업소 그 거시 관계치안타  
 p'yo p'i pari epso ken kesi koankyech'iant'a  
 leopard skin foot not is that thing concern not is  
 There are no claws to the leopard's skin. That does not matter.
10. 호 피 큰 것 도 잇고 적은 것 도 만히 잇소  
 ho p'i k'eun ket to itko chyekem ket to manhi issso  
 tiger skin large thing also is and small thing also many is  
 There are large tiger skins, but there are many small ones.
11. 그 갑시는 팔지안소 좀 더 주시오  
 ken kapsainan \* p'alchianso chom te chousio  
 that to price as for sell not little more give please  
 I cannot sell at that rate; make it a little more, please.
12. 빚싸지안소 내가 밋져 파논 거시오  
 pis-ssachianso naika mitchye p'anani kesio  
 dear not I losing money selling thing is  
 It is not dear. I am selling it at a loss.
13. 팔기 슬커든 그 만두어라 싼 거시 아니다  
 p'algi seulk'et'eun kemnantouera ssan kesi anita  
 selling if refuse let alone cheap thing not is  
 If you don't want to sell, all right. It is not a cheap article.
14. 이 사이 장스 엇더 흥냐 변변치안타  
 i sai chyangsai ette hanya pyenpyench'iant'a  
 this period trade how make good not is  
 How is business at present? Not good.
15. 은 갑손 두고 양목은 빚싸다  
 eun kapsan noukko yangmok'eun pis-ssata  
 silver as for price cheap and piece goods as for dear is  
 The price of silver is low and piece goods are dear.
16. 포구에 장스가 모혀서로 다토아 팔고 산다  
 p'okonei chyangsaka mohye sero tat'oa p'algo santa  
 in port traders assembled each other strive sell and buy  
 Merchants crowd to the port and compete with each other in business.

\* From *kapsai* (locative case), with *nan* (oppositive case ending) added.

## EXERCISE 27.

1. 다섯 가지 맛을 다 차례로 말 하여라

tasat kachi massal ta ch'aryeiro mal hayera  
five kinds taste all one by one speech make

Name the five tastes one by one.

2. 단 맛 쓴 맛 짠 맛 신 맛 미온 맛시오

tan mat sseun mat chchan mat seuin mat maion massio  
sweet taste bitter taste salt taste sour taste acrid taste is

There are sweet, bitter, salt, sour, and acrid flavours.

3. 이런 다섯 맛을 엇던 약에 눈고르게 섞거라

iren tasat massal etten yakeinan korokei syekkera  
such five tastes some in medicine as for equally mix

Mix these five flavours equally in some medicine.

4. 사람마다 입은곳도 맛슬고로기는다 달나

saram mata ipeun kathato massal korokinan ta talla  
man each as for mouth same though taste as for distillation all differ

Though men have mouths alike, they all differ as to flavours.

5. 꿀은 달고 초는 식고 호초는 맵다

kkoureun talko ch'onan seuiko hoeh'onan maipta  
as for honey sweet and as for vinegar sour and as for pepper is acrid

Honey is sweet, vinegar sour and pepper pungent.

6. 바다 물은 짜고 새암 물은 싱겁다

pata moureun chchako saiam moureun seumkepta  
sea as for water salt and spring as for water insipid

Sea water is salt and spring water is tasteless.

7. 실과 달면 익은 거시오 식면 선 거시라

silkkoa talmyen nikeun kesio seumyen sen kesira  
fruit if sweet ripe thing is if sour unripe thing is

Fruit if sweet is ripe, but if sour unripe.

8. 꽃은 향내 나고 엇던 풀은 내암새 난다

kkotch'an hyangnai nako etten p'oureun najamsai nanta  
as for flower perfume arise and some as for weed stench arises

Flowers smell sweet, but certain weeds give a bad odour.

## EXERCISE 27 (continued).

9. 푸른 것 누른 것 붉은 것 흰 것 검은 거시오  
 p'oureon ket noureon ket poulkeun ket heum ket kemeun kesio  
 green thing yellow thing red thing white thing black thing is  
 There are green, yellow, red, white, and black (colours).
10. 봄에 눈 남기 푸르다 가을에 눈 누른 빗치오  
 pomeinan namki p'ourataka kaeureinan noureon pitch'io  
 as for in spring tree green is as for in autumn yellow colour is  
 In spring the trees are green, but in autumn their colour is yellow.
11. 숯은 거머도 불 꽃은 붉고 지는 희다  
 souteu'an \* kemeto poul kkotch'an \* poulkko chainan \* heuita  
 charcoal black though fire flower red and ashes white  
 Though charcoal is black, the flames are red and the ashes white.
12. 조선 의복은 흰 빗치 만코 검은 옷시 적다  
 Chyosyen euipokeun heum pitch'i nank'o kemeun osi + chyekta  
 Korean as for dress white colour many and black clothes small  
 Koreans wear mostly white clothes, seldom black.
13. 오 식 바깥 다른 빗춘 별노 업소  
 o saik patkeui taran pitch'an pyello epso  
 five colour besides another as for colour specially not is  
 There are no special colours besides these five.
14. 이 비단 오 식을 각 각 눈화 두어라  
 i pitan o saikeul kak kak nanhoa tonera  
 this silk five colour each each divided place  
 Keep these five kinds of coloured silk distinct from each other.
15. 빗춘 눈으로 분별하고 내 암새 코로 맛하  
 pitch'an noungeuro poumpyelhako naiaimsai k'oro matha  
 as for colour by eye distinguish and odour by nose smell  
 We distinguish colour by the eyes; smells by the nose.
16. 꽃은 고흔 빛 도 잇고 향내 도 난다  
 kkotch'an kobeeun pit to itko hyangnai to nanta  
 as for flower pretty colour also is and perfume also arises  
 Flowers look pretty and smell fragrant.

\* Oppositive case.

† Properly *oti*, but read *osi*.

## EXERCISE 28.

1. 물 보리 만히 먹이면 살 진다  
 mal pori manbi mekinyen sal chmta  
 horse barley many it feed flesh makes  
 If you give the pony plenty of barley, he will grow fat.
2. 집 백 못 과 보리 한 섬 사 오너라  
 chip paik mout koa pori han syem sa onera  
 straw hundred bundles and barley one bag buy come  
 Buy one bag of barley and 100 bundles of straw.
3. 오늘 낮 후에 내가 물 타고 어디 좀 가겠다  
 onal nat houe naika mal t'ako etai chom kakenta  
 to-day noon after I horse ride and where little will go  
 I am going out a little this afternoon on horseback.
4. 마부 드려 물 안장 지으라고 하여라  
 mapou tarye mal anenang chieurako bay a  
 groom to "horse saddle carry" say  
 Tell the groom to saddle the pony.
5. 식골 가 콩 사서 물끼 시러 올녀 와  
 seiukol ka k'ong sasye malkkeui sire ollye oa  
 province go beans having bought on horse loaded ascended come  
 Go and buy beans in the country and bring them up on ponies.
6. 짐 다 왔거든 곡간에 부려드리고 사주어라  
 chim ta oatketenn kokkanei pourye teuriko sak choneia  
 load all if have come in granary unloaded enter and hire give  
 Put the goods into the granary when they come, and pay the hire.
7. 다섯 냥 적다 하고 열 냥만 달나하오  
 tan nyang chyekta hako yel nyang man tallahao  
 five nyang is small says and ten nyang only demands  
 He says five *nyang* is too little, and wants ten *nyang* at least.
8. 엿 냥 받고는 사시 적어 못 가겠다 하오  
 yen nyang patkonan saksi chyek mot kakeitta hao  
 six nyang receive-and-as-for price being small not will go says  
 He says he won't go even for 600 cash, as the hire is too small.

\* Ko is used to indicate the end of a quotation.

## EXERCISE 28 (continued).

9. **조선에 곡식은 여섯 가지가 난다**  
 Chyosyenei koksikeun yesat kachika nanta  
 in Corea grain five kinds produce  
 Corea produces five different kinds of grain.
10. **쌀과 콩과 팥과 보리와 밀을 흔히 먹소**  
 ssal koa k'ong koa p'at koa pori oa mireul heuni mekso  
 rice and beans and peas and barley and wheat mostly eat  
 Rice, beans, peas, barley, and wheat are mostly eaten.
11. **밀가로 흰섬파라다가 떡만들겠다**  
 mil karo han syem p'arataka ttek mantalkeitta  
 wheat flour one bag having bought bread I will make  
 I intend making bread when I have bought a bag of flour.
12. **식골사름가난하여보리와귀리만먹어**  
 seukol saram kananhaye pori oa kouiri man meke  
 province man being poor barley and oats only eat  
 The country people are poor and can only eat barley and oats.
13. **서울사름은넉넉하여넙쌀과팥만먹어**  
 Syeoul saramoun nengnekhaye nipssal koa p'at man meke  
 Seoul as for man being sufficient shelled rice and peas only eat  
 The people in the capital being well-to-do can live on rice and peas.
14. **북도사름들감자와모밀농사만히하오**  
 pouk to saramteul kamcha oa momil nongsa manhi hao  
 north province men potato and buckwheat agriculture many make  
 In the north the people cultivate potatoes and buckwheat.
15. **비추와무와마늘과파는땅에서난다**  
 paich'you oa mou oa manal koa p'anan ttangeisye nanta  
 cabbage and turnip and garlic and onion from earth produce  
 Cabbages, turnips, garlic, and onions are grown.
16. **비와감과능금과복숭아와귤다있다**  
 pai oa kam koa neungkeum koa poksyonga oa kyoul ta itta  
 pear and persimmon and apple and peach and orange all are  
 There are pears, persimmons, apples, peaches, and oranges.



## EXERCISE 29.

1.      **밭      갈고      가을      보리      심어라**  
          pat        kalko        kaeul        pori        simera  
          field      till and      autumn      barley      sow  
          Plough the land and sow autumn barley.
2.      **가을      보리      봄      보리      보답      낫다**  
          kaeul        pori        pom        pori        potan        natta  
          autumn      barley      spring      barley      more        is superior  
          The autumn barley is superior to the spring sowing.
3.      **밀      가을에      심으고      콩      봄에      심는다**  
          mil        kaeurei        simenko        k'ong        pomei        simeunta  
          wheat      in autumn      sow and      beans      in spring      sow  
          Wheat is sown in autumn and beans in spring.
4.      **곡식이      잘      되면      백성이      다      걱정      업소**  
          koksiki        chal      toimyen      paiksyengi      ta      kekchyeng      epso  
          crop        well      if becomes      people      all      anxiety      not is  
          [The people are free from care if they have good crops.
5.      **전      년은      흉년      있더니      올은      풍년      드렸소**  
          chyen nyeneun \* hyoungnyen      itteni        oreun      p'oungnyen      teuresso  
          former      year        famine      was but      this year      full year      entered  
          Last year there was a famine, but this year there are full crops.
6.      **이      시기      너무      가뭄이      시절이      잘      못될      듯하오**  
          i        sai        nemou      kameure      sichyeri      chal      mot      toil-teut      hao  
          this      period      too much      being dry      crops      well not      become likely      make  
          It is too dry at present and there is every chance of bad crops.
7.      **올      해      흉년      되면      굶어      죽을      사람      만다**  
          orei      hyoungnyen      toimyen      koulme      choukeul      saram      mant'a  
          this year      scarce year      if become      starved      about to die      men      many  
          If there is a famine this year, many will die of starvation.
8.      **몬저      달은      가물      더니      이      달은      하루      건      너비      가오**  
          monchye      tareun      kameulteni      i      tareun      haro      kenne      pika      o  
          previous      moon      was dry but      this moon      one day      across      rain comes  
          Last month was dry, but this month there was rain every other day.

\* Opposite case.



## EXERCISE 29 (continued).

9. 날이 흐려서 비가 올가 보다  
 nari heuryesye pika olka pota  
 day being cloudy rain coming likely I see  
 The day is cloudy and it looks like rain.
10. 큰 바람 불더니 눈 스면으로 나라간다  
 k'eun param poulteni noun sa myeneuro \* narakanta  
 great wind blew but snow four faces fly away  
 A strong wind blew and the snow was driven in all directions.
11. 날이 맑고 구름이 높하 일기가 셔늘하다  
 nari malkko kourami nophä ilkeuika syeneurbata  
 day clear and clouds being high weather is refreshing  
 With a clear sky and high clouds the weather is fine.
12. 장마때 비가 오다가 기면히 빗 더 뜨겁다  
 chyangma ttai pika otaka kaimyen hai pit te tteukepta  
 rainy season time rain having come if stops sun colour more is warm  
 If it clears up during the rainy season, the sun is all the hotter.
13. 쇼낙이 올적에 무지게서 고번개 와 우레 하오  
 syonaki olchekei mouchikei syeko penkai oa onrei hao  
 shower coming time rainbow stand and lightning and thunder makes  
 With a shower there comes the rainbow, with thunder and lightning.
14. 번개 와 뇌성 하더니 뇌가 벼락을 마졌다 하오  
 penkai oa noisyeng hateni nouika pyerakeul machyetta hao  
 lightning and thunder made but who thunderbolt has met says  
 He says somebody was struck with lightning during the thunderstorm.
15. 일기가 차워 우박이 쏟아지고 강물이 얼었소  
 ilkeuika ch'ioe oupaki ssotachiko kang mourì cresso  
 weather being cold hailstones pour out and river water was frozen  
 During the cold weather there was a fall of hailstones and the river froze.
16. 바람 불고 눈이 오니까 얼음즈치려 못가오  
 param poulko nouni onikka ereum cheuch'ire mot kao  
 wind blow and snow having come ice to slide not go  
 I could not go skating on account of the snow and the wind.

## EXERCISE 30.

1. 어름 두터우니 빠질가 녀녀 하지 마라  
 ereum toutkeouni ppachilka nyemnye hachi mara  
 ice being thick falling anxiety to make avoid  
 Don't be afraid of falling, for the ice is thick.

2. 밤에 비가 와서 따히 대단이 미끄럽다  
 pamei pika oasye ttahi taitani mitkeurepta  
 in night rain having come ground exceedingly is slippery  
 Rain fell during the night, and the ground is very slippery.

3. 물 가져 오너라 내 세 슈 할것다  
 mouil kachye onera nai syei syou hakeitta  
 water brought come I wash hand will make  
 Bring me some water; I want to wash my hands.

4. 이 물이 청치안이니 쏟아 내여 버려라  
 i mouri chyengch'anini ssota naiye paryera  
 this water clean not is poured taken out throw away  
 This water is not clean; throw it away.

5. 독에 물은 흐리고 병에 물은 맑다  
 tokei moureun heuriko pyengei moureun malkta  
 in jar as for water cloudy is in bottle as for water is clear  
 The water in the jar is dirty, but that in the bottle is clean.

6. 비누와 슈건 갖다노코통에 더온물부어라  
 pinou oa syouken katta nok'o t'ongei teon mouil pouera  
 soap and towel gone place and in tub hot water pour  
 Get soap and a towel, and put hot water in the bath.

7. 내 곤한니까 오늘은 일찍이 누어자겠다  
 nai konhanikka onareun ilcheunki nonechakeitta  
 I tired because as for to-day early will sleep  
 I am tired and will go to bed early to-day.

8. 방에 자리 펴고 요 뒤집어 까라라  
 pangei chari p'yeko yo touichipe kkarara  
 in room mat spread and mattress reversed spread  
 Spread the bed on the floor and turn the mattress over.

## EXERCISE 30 (continued).

9. **자 리 더 러 오 니 새 것 밧 고 아 깔 고 니 불 켜 라**

chari tereoni sai ket patkoa kkalko nipoul p'yera  
mat dirty new thing changed spread and blanket spread

The mat is dirty; get a new one and put a blanket over it.

10. **티 일 일 즉 이 지 워 라 내 거 동 참 예 흥 겠 다**

nai-il ilchenki kkaiouera nai ketong ch'amyehakeitta  
to-morrow early awaken I royal procession will participate

Call me early to-morrow; I assist at the Royal Procession.

11. **동 지 달 동 지 날 나 라 님 군 제 사 훈 다**

tongchi tal tongchi nal naraninkoun chyeisa hanta  
solstice moon solstice day king sacrifice makes

The King sacrifices on the occasion of the winter solstice.

12. **그 스 이 민 간 에 소 동 이 대 단 흥 었 다 흥 오**

keu sai min kanei sotongi taitan hayetta hao  
that period people among disturbance exceedingly made says

He says that there was then much excitement among the people.

13. **엇 더 케 알 앓 소 편 지 도 보 고 소 문 도 드 렷 소**

ettek'ei arasso p'yenchi to poku somoun to teuresso  
how knew letter also see and rumours also heard

How do you know? I had letters and I also heard rumours.

14. **민 간 에 소 동 흥 는 말 은 다 믿 을 수 업 소**

min kanei sotonghanan mareun ta miteul son epsu  
people among disturbing speech all reliable means not is

Reports current among the people are never to be believed.

15. **관 원 이 잘 못 다 스 러 니 까 드 로 민 요 나 소**

koanoueni chal mot tasinikkanteuro minyo nasso  
official well not rule because revolution arose

The people rebelled on account of the oppression of the officials.

16. **거 리 에 구 경 군 이 얼 마 몰 녀 섰 는 지 모 로**

keriei koukyeng kouni ehna mollyo syennanchi moro  
in street sight-seeing persons how many driven stand whether know not

I cannot tell how many spectators were collected in the street.

## EXERCISE 31.

1.      물    안장    지은    후에    물    걸너라  
          mal   anchang   chieun   honci   mal   kellyera  
          horse   saddle   carry   after   horse   walk  
          Lead the horse round after saddling.
2.      땀    흘넷시니    안장    아직    벗기지    마라  
          ttam    heullyessini    anchang    aehik    ptkichi    tuara  
          sweat   flowed   saddle   as yet   remove   avoid  
          It is perspiring; don't take off the saddle yet.
3.      바람    쏘면    물    병    들기    쉽다  
          parain    ssoimyen    mal    pyeng    tuelki    souipta  
          wind   if shoot   horse   sickness   entering   is easy  
          If the pony catch cold it will be sure to be ill.
4.      무거운 짐    소에게    싣고    가볍은 짐    물게    시러라  
          monkeoun   chim   sokci   sitko    kapayaon   chim   mal'kei   sirara  
          heavy   load on bull load and   light   load on horse   load  
          The heavy packages put on a bull, the light ones on a pony.
5.      오늘    길    떠나면    어디쯤    가서    머물겠소  
          onal    kil    ttenamyen    etaicheum    kasye    memeuлкеisso  
          to-day   road   if depart   whereabouts   gone   will stop  
          Where will you stop on the road if you start to-day?
6.      가다가    정훈    술    막    잇스면    자지오  
          kataka   chyenghan   syoul   mak   issamyen   chachio  
          going when   clean   wine booth   if be   sleep  
          I will rest wherever I find a clean inn.
7.      짐    실은    물    몬져    보내고  
          chim    sireun    mal    monchye    ponaiiko  
          pack   loaded   horse   before   send and  
          Send the pack ponies on ahead, and
8.      우리    두리    동행하여    뒤    따라간다  
          ouri    touri    tonghainghaye    toui    ttarakanta  
          we   two   accompany   behind   follow  
          We two will follow up together after.

## EXERCISE 31 (continued).

9. 그 사람이 어제와서 오늘 가려 함오  
 keu sarami ehekkeui oasye onal karychao  
 that man yesterday came to-day is about to go  
 That man came yesterday and intends to leave to-day.
10. 었지 오늘은 나제 제워 여기 왔느냐  
 etchi onareun nachai kyeione yekeni oannanya  
 wherefore to-day noon exceeded here have come  
 How was it that you came when it was past noon to-day?
11. 아침에 바쁘고 이 때 만 겨를이 잇소  
 ach'amei patponko i ttai uan kyereuri iseo  
 early busy and this time only leisure is  
 I was busy in the morning and only now found time.
12. 일 다 하고 저녁에 가면 었더 함오  
 il ta hako chyenyekci kamyen ette hao  
 work all make and in evening if go how make  
 How about going in the evening after finishing the work?
13. 오늘은 겨를 업스니 리일 와서 회계 함오  
 onareun kyereur cpsani nai-il oasye hoikyeyi hao  
 as for to-day leisure is not to-morrow came accounts make  
 I have no time to-day; come to-morrow and settle accounts.
14. 너는 구경 가는냐 나는 다른디 출입 함 겠다  
 nenan koukyeng kananya nanan taran tai en'youriphakeitta  
 as for you sight-seeing go as for me other place will saunter  
 Are you going for a walk? I am going somewhere else.
15. 내전년에 식골 갔다가 반년 만에 올나왔소  
 nai chyen nyenei seuikol kattaka pan nyen manei olla oasso  
 I former year province gone half year period up came  
 Last year I went to the country but came back after six months.
16. 네 일 후에 나를 다시 보면 자세히 알 겠느냐  
 nei il houei naral tasi pomyen chasyeichi alkeinnyanya  
 you day after me again if see distinctly will know  
 Will you be able to recognise me when you see me again?

## EXERCISE 32.

1. 이 비 와 무명 이 도 혼 가 보 아 라  
 i poi oa mounyengi chyohunka poara  
 this linen and cotton good whether look

See whether this linen and cotton are good.

2. 이 무명 은 가 늘 고 더 뵈 는 굵 다  
 i mounyengeun kanenlko chye poinan koulkta  
 this cotton fine aud that linen coarse is

This cotton is fine and that linen is coarse.

3. 이 모 시 몇 잔 가 재 여 보 아 라  
 i mosi myet chanka \* chaiye poara  
 this grasscloth how many feet being measured look

How many feet does this grasscloth measure?

4. 그 사 름 을 나 무 가 리 워 보 지 못 하 다  
 keu saram-eul namou karioe pochi mot lata  
 that man trees having hidden to see not make

I could not see the man, he was hid by the trees.

5. 눈 이 근 시 흥 면 근 시 경 을 쓰 오  
 nouni keunsi hamyen keunsi kyengenl sseuo  
 eye short sight if make short sight spectacles use

Use spectacles if you are short-sighted.

6. 패 물 전 에 가 안 경 을 사 오 너 라  
 p'ai-moul chyenei ka ankyengenl sa onera  
 jewel things shop go spectacles buy come

Go to the jeweller's shop and buy spectacles.

7. 무 어 시 던 지 도 혼 거 슬 사 오 너 라  
 mousesitenchi chyohun kesal sa onera  
 whatever good article buy come

Buy whatever is good.

8. 더 귀 무 슴 불 일 이 오 여 귀 무 어 슬 찾 소  
 chyekeni mousam pol irio yekeui mousesal ch'asso  
 there what seeing work is here what seek

What is there to see there? What are you looking for here?

\* Chanka contracted for *cha* (foot) and *inka* (is it?).

## EXERCISE 32 (continued).

9. 그 연고로 원통혼 백성이 만타  
ken yenkoro ouent'onghan paiksyengi mant'a  
that reason murmuring people are many  
On that account there is much discontent among the people.
10. 관원이 잘 다스리면 백성이 깃거 하여  
koanoueni chal tasarimyen paiksyengi kitke haye  
officials well if govern people pleased make  
If the officials rule well, the people are happy.
11. 관원이 잘 못 다스리면 백성이 부딪기다  
koanoueni chal mot tasarimyen paiksyengi poutaitkita  
officials well not if rule people hurt  
If the officials don't rule properly, the people suffer injury.
12. 그 사이에 허여진 백성이 만타  
ken saiei heychin paiksyengi mant'a  
that time separating people were many  
At that time many of the people fled away.
13. 관원이 죄 잇서 파직 하였소  
koanoueni chei issye p'achik hayesso  
officials fault having degraded have made  
The officials being in fault were degraded.
14. 가난한 사람이 라도 부즈런 하면 잘 지내다  
kananhan saramirato poucharen hamyen chal chinaita  
poor men is though active if make well pass  
The poor will be able to exist if they are industrious.
15. 게 어른 사람은 맛당이 가난하오  
keieran saramewn mattangi kananhao  
idle men properly poor  
Idle people deserve to be poor.
16. 부즈런이 하면 상급받고 게 어르면 벌준다  
pouchareni hamyen syangkeup latko keieramyen pel chounta  
actively if make reward receive and if lazy punishment give  
I reward the active and punish the lazy.



## EXERCISE 33.

1. 내 집 지으려 하니 목슈 불너 의논 하여라  
 nai chup chieuryehani moksyu poulle euinonhayera  
 I house am about to make carpenter call consult  
 I am going to build a house; arrange with the carpenters.
2. 지목과 돌 다 예비 하였으니 돈 먼저 주오  
 chaimok koa tol ta yeipihayessini ton monchye chono  
 materials and stone all prepared money before give  
 I have all the materials and stones ready; advance me some money.
3. 모군 불너서 땅 깊게 파고 큰 돌 노하라  
 mokoun poulesye ttang kipkei p'ako k'eun tol nohara  
 coolies having called earth deeply dig and big stone place  
 Get coolies, dig the foundations well down, and put in big stones.
4. 바깥 담은 벽돌노 싸고 안담은 흙으로 싸라  
 patkeni toucun \* pyektollo ssako an taneum heulkenro ssara  
 outside wall with brick build and inside wall with mud build  
 Make the walls of brick, but use mud for the partitions.
5. 모군 일만 잘 하면 상급 받으리라  
 mokoun il man chal hamyen syangkeup patcuria  
 coolie work only well if make reward will receive  
 The coolies will only get a gratuity if they work well.
6. 오늘 만일 비 오면 담 싸지 마라  
 onal manil pi omyen tam ssachi mara  
 to-day if rain come wall to build avoid  
 Don't build the wall to-day if it should rain.
7. 일 잘 하였으니 모군 삭 주고 술 값 더 주오  
 il chal hayessini mokoun sak chouko syoul kap te chono  
 work well has made coolie wages give and wine price more give  
 They have worked well; give the coolies their pay and a *pourboire*.
8. 히돋을 때에 니려나 일을 일찍이 시작 하여라  
 hai toteul ttaiei nirena ireul ilcheuki sichakhayera  
 sun rising time rise work early begin  
 Get up at sunrise and set about your work early.

\* Oppositive case.



## EXERCISE 33 (continued).

9. **그 기둥 좀 빗구르니 곧게 세워라**  
 keu kitong chom pitkoureuni kotkei syeiuera  
 that pillar little slanting upright erect  
 Put that pillar up straight ; it is slanting.
10. **서까래와 다른지목을 다곧은거스로 하여라**  
 syekkarai oa taran chaimokeul ta koteun kesaro \* hayera  
 rafter and other materials all straight thing make  
 Put the rafters and all the other beams properly straight.
11. **개와장이 불너 기와 단단히 너어라**  
 kaioachyangi poulle kioa tantani niera  
 brickman call tile firmly connect  
 Call a bricklayer and roof the house properly.
12. **접옹 잘 못 니으면 비 식기 쉽다**  
 chipong chal mot nieumyen pi saiki souipta  
 roof well not if connect rain leaking easy  
 If the roof is not properly put on it will leak.
13. **미장이 불너 담에 면회 하여라**  
 michyangi poulle tamei myenhoi hayera  
 plasterer call on wall lime make  
 Call the plasterer and plaster the walls.
14. **벽은 회 와 흙을 석거 발나라**  
 pyekeun hoi oa beulkeul syekke pallara  
 partition lime and mud mix plaster  
 Plaster the wall with lime and mud mixed together.
15. **사벽 몇 바리 사다 가 우회 발나라**  
 sapyek myet pari sata ka ouheui pallara  
 mortar several loads buy go above plaster  
 Get several loads of mortar and plaster it over.
16. **집이 드모지 몇 간 이냐 헤여 보아라**  
 chipi tomochi myet kan inya hyeie poara  
 house altogether how many kan is count see  
 How many rooms are there? Count and see.

\* Instrumental case.

## EXERCISE 34.

## 1. 사랑에 손님이 드렸으니 불 좀 때여라

syarangei sonnimi teuressini poul chom ttaiyera  
 in drawing-room guest have entered fire little light  
 Light a fire in the drawing-room; guests have come.

## 2. 나무업스니가가에 보내여 훔사오너라

namou epsani kakaei ponaiye han mout sa onera  
 wood not is shop having sent one bundle buy come  
 There is no wood; send to the shop and buy a bundle.

## 3. 굴통 높게 싸면 연기가 잘 나간다

koult'ong nopkei ssamyen yenkenika chal uakanta  
 chimney highly if build smoke well go out  
 The chimney will draw well if you build it high.

## 4. 굴통 느르면 연기 서린다

koult'ong nacheumyen yenkeui syerinta  
 chimney if low smoke rivet (turns back)  
 If the chimney is low it will fill the room with smoke.

## 5. 대장장이 와서 문 잠을쇠 박으라 하여라

taichyangchyangi oasye moun chameulsoi pakeura hayera  
 big workman came door lock to nail make  
 Tell the blacksmith when he comes to fix the locks on the doors.

## 6. 도비장이 불너 방 다 도비 하여라

topaichyangi poulle pang ta topai hayera  
 paper-hanger call room all paper-hanging make  
 Call the paper-hanger and have the whole house papered.

## 7. 도회 와 풀도 업스니 립일 두 가지 사와

chyohuei oa p'oul to epsani nai-il ton kachi sa oa  
 paper and batter also not is to-morrow two kinds buy come  
 There is neither paper nor paste. Buy both to-morrow.

## 8. 몬저 느즌도회로 바르고 후에 다른도회 발나

mouche nachan chyohueiro \* pareuko houei taran chyohuei palla  
 first low paper smear after other paper smear  
 Use cheap paper for the first coat, and other paper for the second.

\* Instrumental case.

## EXERCISE 34 (continued).

9. **오늘 대감을 좀 뵈옵자 하고 왓소**  
 onal taikameul choim peiopcha hako oasso  
 to-day excellency little let us visit say and have come  
 I have come to-day to pay my respects to Your Excellency.
10. **이 사이 일기가 차운디 년중여 평안하오**  
 i sai ilkeuika ch'ioun-tai nyenhaye p'yengauhao  
 this period weather cold time consecutive is well  
 How have you been keeping during these cold days?
11. **예 나는 잘 잇소 마는 덕은 엇더 하오**  
 yei nanan chal isso manan taikun ette hao  
 yea as for me well is only as for sir how make  
 Yes, I've been very well; but how are you, sir?
12. **오늘은 서리가 만히 와서 나지는 덥다**  
 onareun syerika manhi oasye nachainan tepta  
 as for to-day frost many having come as for noon is hot  
 To-day there was a severe frost, but it was warm at noon.
13. **이러케 찾자 오기는 뜻 밖의 일이 오**  
 irek'ei ch'acha okinan \* tteut patkeni iri o  
 thus visit coming thought outside work is  
 Your calling in this way is more than I could expect.
14. **여보라 담배 붙쳐 오고 차 다려라**  
 ye-pora tampai pouteh'ye oko ch'a taryera  
 look here tobacco join come and tea infuse  
 Here! light his pipe and bring tea.
15. **쥬전저에 도흔 술 부어 데여라**  
 chyouchyenchaei + chyoeun syoul poue teiyera  
 kettle good wine pour heat  
 Put good wine in the kettle and heat it.
16. **이 술은 다른 술 과 달나 독지안라**  
 i syoureun \* taran syoul koa talla tokehiant'a  
 this wine other wine with differ poisonous not is  
 This wine is different; it is not strong.

\* Oppositive case.

+ Locative case.

## EXERCISE 35.

1. **거리 가면 다리 아프고 발 도 부러터**  
 kere kamyen tari apheuko pal to poureutt'e  
 on foot if go leg sore and foot also blistered  
 By going on foot your legs will be sore and your feet blistered.

2. **작은 신을 신으면 발이 쪼다**  
 cheykeun sineul sineumyen pari chointa  
 small shoes if shoe feet squeeze  
 If you wear small shoes your feet will be sore.

3. **이 사람이 살지고 몸이 건장하다**  
 i sarami salchiko momi kenchyangbata  
 this man flesh carry and body strong  
 This man is stout and strong.

4. **그 사람은 파리하고 몸이 약하다**  
 keu saramoun p'arihako momi yakhata  
 that man lean makes and body weak makes  
 That man is lean and weak.

5. **몸에 오한 나고 번열하고 두 통 나고**  
 momei ohan nako penyelhako tou t'ong nako  
 in body chill come out and feverish and head sore comes out and  
 I am feeling chilly and feverish, and I have a headache.

6. **각 통나고 온몸이 아프으니 아마 학질인가보다**  
 kakt'ong nako on momi apheuni ama hakhil inka pota  
 foot sore comes out and whole body is sore possibly ague is probable I see  
 My feet are sore and I ache all over ; I think it is an attack of ague.

7. **이 아희 얼굴을 보니 역질 중이 흥었다**  
 i aheui elkoreul poni yekchil chyongi hayetta  
 this child face look small-pox heavy has made  
 Look at that child's face ; it has suffered severely from small-pox.

8. **아희가 우물에 빠져 죽을거슬 건져 내었다**  
 aheuika onmourei ppachye chonkeul kesa kenchye naiyetta  
 child in well having fallen about to die thing saved extricated  
 A child fell into the well ; it was pulled out and saved.

## EXERCISE 35 (continued).

9. 아모 것 도 이상한 거시 업소  
 amo ket to isyanghan kesi epso  
 whatever thing also strange thing not is  
 There is nothing strange whatever.
10. 새 소리 듣기 도라 나가 들려 보아라  
 sai sorai teutki chyot'a naka teure poara  
 bird sound hearing is good out go hear see  
 The birds are singing prettily; go and listen to them.
11. 남의 말 드르니 올해 시절이 잘 된다  
 nameni mal teureni orei sichyeri chal tointa  
 another's speech heard this year crops good become  
 I hear there will be good crops this year.
12. 이 사이에 집 귀별 몇 번 드렸소  
 i saiei chip keuipyel myet pen teureosso  
 this period home news several times I have heard  
 During this period I have heard several times from home.
13. 몬저 들은 두 번 듣고 이 들은 편지 아니 보았소  
 monchye tarenn tou pen teutko i tareun p'yenchi ani poasso  
 former month two times hear and this month letter not I saw  
 Last month I heard twice, but this month I received no letters.
14. 지금 무슨 말 드렸느냐 귀별 있느냐  
 chikeun mousam mal teurennanya keuipyel innanya  
 now what speech have heard news is  
 What news have you now heard? Any news?
15. 아모 말 도 못 드렸소 별 말 업소  
 amo mal to mot teureosso pyel mal epso  
 whatever speech also not have heard particular speech not is  
 I have heard nothing whatever; there is nothing special.
16. 그 소식 자세히 드렸소 거짓 말이 오  
 ken syosik chasyeichi tenresso kechat nari o  
 that news clearly have heard false speech is  
 That news I heard distinctly; it is not true.

## EXERCISE 36.

1.        내        아바님        병        드럿시니  
           nai        apanim        pyeng        teouressini  
           my        father        sickness        has entered  
                     My father is sick;
2.        얼는        가        의원        청하여        오너라  
           elleun        ka        euiouen        ch'yanghaye        onera  
           quickly        go        doctor        having invited        come  
                     Go quickly and call the doctor.
3.        의원        댜셔        왔소        그러면        드려        오시리라  
           euiouen        moisye        oasso        keuremyen        tenre        osiraira  
           doctor        served        has come        if so        entered        come say  
                     I have brought the doctor; tell him to come in, then.
4.        의원        맥        보고        혍        바닥        도        보았소  
           euiouen        maik        poko        hye        patak        to        poasso  
           doctor        pulse        see and        tongue        surface        also        saw  
                     The doctor felt his pulse and examined his tongue.
5.        의원        말        병        세가        대단        한다        하고  
           euiouen        mal        pyeng        syeika        taitan        hata        hako  
           doctor        speech        sickness        condition        severely        makes        says  
                     The doctor states that his illness is quite serious.
6.        약        방문        써        주면서        하는        말이  
           yak        pangnoun        sse        chyoumyensye        hanan        mari  
           medicine        recipe        written        while giving        saying        speech  
                     When giving the prescription, he said:
7.        탕        약        도        쓰고        환        약        도        먹으시오  
           t'ang        yak        to        sseuko        hoan        yak        to        mekeusio  
           boil        medicine        also        use and        pill        medicine        also        eat please  
                     Please take the medicine, part in draught and part in pills.
8.        가로        약은        잘        때        더운        물에        뒤셔        마시오  
           karo        yakenn        chal        ttai        teon        mourei        t'asye        masio  
           flour        medicine        sleep        time        hot        in water        mixed        drink  
                     Put this powder in water and take it at bedtime.

## EXERCISES 36 (continued).

9.            병            중            하            기            는            중            하            디  
               pyeng        chyong-hakinan \*    chyong-hatai  
               sickness        heavy making        heavy though make  
                                   Although his sickness is serious,
10.            약            훈            제            만            먹            으            면            나            겠            다  
               yak        han        chyei        man        mekeumyen        natkeitta  
               medicine        one        dose        only        if eat        will recover  
                                   He will recover if he only takes one dose of medicine.
11.            밥            먹            는            것            토            후            뱉            에            체            증            낫            소  
               pap        meknan        ket        t'ohan        touiei        ch'yeicheung nasso  
               rice        eating        thing        vomited        after        constipation recovered  
                                   After vomiting his food, his constipation was relieved.
12.            오            늘            은            어            제            보            다            좀            난            듯            하            오  
               onareun        echei        pota        chom        nan-teut-hao  
               as for to-day        yesterday        compared        little        recovered likely makes  
                                   To-day he appears somewhat better than he was yesterday.
13.            폐            경            과            간            경            에            병            이            다            들            고  
               p'yeikyeng        koa        kankyengeit        pyengi        ta        teulko  
               lung        and        liver        sickness        all        enter and  
                                   His lung and his liver were affected, and.
14.            목            과            무            림            히            또            다            부            어            서            대            단            이            압            하  
               mok koa        moureuphi        tto ta        pouesye        taitani        apha  
               neck and        knee        also all        swollen        severely        sore  
                                   He suffered severely from a swollen neck and knee.
15.            약            을            먹            고            땀            을            내            면            나            흘            러            이            니  
               yakeul        mekko        ttameul        naimyen        naheul-t'e-i-ni  
               medicine        eat and        sweat        if produce        recovering position  
                                   If you take medicine and begin to perspire, while recovering
16.            몸            을            덥            게            간            슈            하            고            바            람            쏘            지            마            라  
               morneul        tepkei        kansyoubako        param        ssoichi        mara  
               body        hotly        preserve and        wind        to shoot        avoid  
                                   Keep yourself warm and avoid catching cold.

\* Oppositive case.

† Locative case.

: T'e-i-ni, from t'e (condition), i (nominative), and ni (which has the force of a semicolon).



## EXERCISE 37.

1. 슈레 우회 여러 죄인을 시럿소  
 syourei ouheui yere choineul siressso  
 cart above many prisoners loaded  
 There are many prisoners sitting on the cart.
2. 그 중에 혼 놈을 쇠 사슬로 결박 하였소  
 keu chyoungai ban nomeul soi saseullo kyelpak hayessso  
 that among one person iron with chain bound have made  
 One of them was bound with an iron chain.
3. 다른 죄인은 노호로 묶였소  
 taran choineun noheuro maieyo  
 other prisoners with rope tied  
 The other prisoners were bound with ropes.
4. 고을 사림드리 도적을 잡으라 갔소  
 kooul saramteuri tochekeul chapeura kassso  
 district men robbers to capture went  
 The people in the district went out to apprehend the robbers.
5. 도적이 도망하여 잡지 못 하였소  
 tocheiki tomanghayee chapchi mot hayessso  
 robbers having ran away to capture not make  
 (But) the robbers ran away and they did not catch them.
6. 어제 밤에 여러 군수 말 타고 총 메고 와서  
 echei pamei yere kounsa mal t'ako ch'ong meiko oasye  
 yesterday at night several soldiers horse ride and gun carry and came  
 Yesterday evening a number of soldiers came on horseback, armed with guns;
7. 그 도적을 다 잡아 가옥에 가두었소  
 keu tochekeul ta chapataka okei katoa touessso  
 those robbers all captured prison imprison placed  
 They captured all the robbers and imprisoned them.
8. 불안당 과 좀 도적 놈을 함께 잡아 갔소  
 pourantang koa chom tochek nomeul hamkkeui chapa kassso  
 burglars and little robbers person altogether captured went  
 They captured all the burglars and thieves.



## EXERCISES 37 (continued).

9. 관원이 문죄후 후에 복이 많히 쳇소  
 koanoueni mounchoihan honei paki many ch'yesso  
 officials having investigated after thighs many flogged  
 The authorities held an investigation and flogged them severely.
10. 괴슈놈은 매 맛고 목 베혀 죽이고  
 koisyou nomeun mai matko mok puihye choukiko  
 chief person whip meet and neck cut and kill  
 The chief criminal was flogged and beheaded;
11. 두놈은 형벌 밧고 목 밧여 죽이다  
 tou nomeun hye-pal patko mok maiye choukita  
 two persons punishment receive and neck tied kill  
 The other two were tortured and strangled.
12. 그 남은 칼 씌워 옥에 가도앗소  
 keu namanan k'al sseuione okei katoasso  
 those remaining knife wear in gaol imprisoned  
 The remainder were made to wear the cangue and put in prison.
13. 아모 송사라도 돈 만 잇스면 이기고  
 amo songsa-rato ton man issamyen ikeuiko  
 whatever lawsuit be money only if be gain but  
 If you are rich you will win your lawsuit, but
14. 가난하고 형세 업스면 지기 쉽다  
 kananhako hyengseyi epsamyen chiki souipta  
 poor and influence if not have losing easy  
 If you are poor and have no influence you will easily lose.
15. 가난한 사람은 항상 지고  
 kananhahan sarameun hangsyang chiko  
 poor as for man always loses but  
 The poor man always loses, but
16. 부자 사람은 항상 이기지 오예 그러하오  
 pouchya sarameun hangsyang ikenichio yei keure hao  
 rich as for man always win yea thus make  
 The rich man always wins. Yes, that is so.

## EXERCISE 38.

1. 이 낭반은 벼슬 높고 더 관원은 갈렸소  
 i nyangpaeun pyesal nopko chye koanoueneum kallyesso  
 this gentleman rank is high and that official changed  
 This man is of high rank; that officer was removed.

2. 전장에서 공을 세우고 큰 벼슬 하였소  
 chyenchyangeisye kongaeal syeionko k'eun pyesal hayesso  
 battle-field merit established and great rank made  
 He obtained distinction in the field and rose to high rank.

3. 그 장수는 군사를 잘 거느리지 못 함오  
 keu chyangsyonnan kounsa chal kenarichhi mot hao  
 that general soldier well to lead not made  
 That general could not lead his troops properly.

4. 싸호다가 덕병의게 크게 꺾혔소  
 ssahotaka chyek-pyeng-euikae k'eukei p'aihayesso  
 fought enemy soldier by largely defeated  
 They were severely defeated in battle by the enemy.

5. 더 관원이 싸움에 꺾혀 파직 하였다  
 chye koanouni ssahomei p'aihayae p'achiklayetta  
 that official in battle being defeated degrade from office  
 That officer having been defeated in battle was degraded.

6. 란리 나면 온 나라히 걱정 되오  
 nalli namyen on narahi kekchyeung toio  
 war if arise entire nation anxiety becomes  
 If war breaks out the whole State is disturbed.

7. 나라히 태평하면 백성 편안함오  
 narahi t'ai'pyenghamyen paiksyeng p'yananhao  
 kingdom if peaceful people happy  
 If there is peace the people are happy.

8. 도적이 못 견디어 허어져 도망함다  
 tochekei mot kyentaiye heyechye tomanghata  
 thieves not enduring scattered fled  
 The rebels fled, defeated, in every direction.

## EXERCISE 38 (continued).

9. 도망하는 도적을 멀리 쫓아라  
 tomanghahanan tohekeul melli chchoch'ara  
 flying thieves far off drive off  
 Drive the retreating robbers far away.
10. 군사싸호는때대장과 비장익을 만히 썼소  
 kounsa ssahonan ttai taichyang koa pichyang aireul manhi ssesso  
 soldiers fighting time general and officers suffering many used  
 During war the general and the officers suffer severely.
11. 덕병이 드려오거든 변방을 잘 지키시오  
 chyekpyengi teureokteun pyenpangeul chal chikheui  
 enemy troops when enter frontier well guard  
 When the enemy's troops approach, carefully defend your frontiers.
12. 덕병이 드려오기 전에 단단히 예비하여라  
 chyekpyengi teureoki chyenei tantani yeipihayera  
 enemy troops entry before strongly prepare  
 Prepare well before the approach of the enemy's troops.
13. 예비아니하면 백번싸화도 이기지 못한다  
 yeipi-ani-bamyen paik pen ssahoa to ikeuichi mot hanta  
 prepare not if make hundred times fight though to conquer not make  
 If no preparations are made, defeat will follow, however often you fight
14. 아마 여러 날 아니 되여 신관도 임하겠소  
 ama yere nal ani toiye smkoan tomhakeisso  
 probable several days not becoming new officer will take up duty  
 Probably before many days are over a new magistrate will arrive.
15. 신관을 잘 맞으면 백성이 살뜻하겠소  
 smkoaneul chal mannamyen paiksyengi sal-tteut-ha o  
 new official well if meet people live probably make  
 If the new official is good, the people will have a chance of existing;
16. 탐하는 관원 맞으면 백성이 도란에 든다  
 t'amhanan koanoue mannamyen paiksyengi tot'anci teunta  
 avaricious official if meet people oppression enter  
 (But) if the official is avaricious, they will be oppressed.

## EXERCISE 39.

1.      또      오리다      예      또      봅세다  
          tto                    orita                    yei                    tto                    popsyeita  
          also                    will come                    yes                    also                    let us see  
    I will come again.      Yes, good-bye.
2.      내      갔다가      얼핏      도라      오리다  
          nai                    kattaka                    elpit                    tora                    orita  
          I                    having gone                    quickly                    back                    will come  
    I will come back directly I get there.
3.      립일      가리잇가      아니      오늘      가오  
          nai-il                    kariitka                    ani                    onal                    kao  
          to-morrow                    will go                    no                    to-day                    go  
    Shall I go to-morrow?      No, go to-day.
4.      들      마다      한      번      식      왔다      가오  
          tal                    mata                    han                    pen                    sik                    outta                    kao  
          moon                    each                    one                    time                    each                    came                    go  
    I come and go once every month.
5.      한      번      가오리다      예      언제든지      오시오  
          han                    pen                    kaorita                    yei                    encheitenchi                    osio  
          one                    time                    will go                    yes                    whenever                    come  
    I will call once.      Yes, come when you like.
6.      갈      뜻      또      하고      안      갈      뜻      또      하고  
          kal                    ttent                    tto                    hako                    an                    kal                    ttent                    tto                    hao  
          go                    intention                    also                    make and                    not                    go                    intention                    also                    make  
    I don't know whether to go or not.
7.      가거든      어루신에      귀      문안이나      하고  
          kaketeun                    erousineikui\*                    mouan-ina                    hao  
          if go                    father                    respects some                    make  
    If you go, give my respects to your father.
8.      오르락      누리락      하다가      떠러졌다  
          orarak                    narirak                    hataka                    tterechyetta  
          ascend                    descend                    making                    fell down  
    It fell when floating up and down.

9.      **빅**      **드러**      **왔단**      **말**      **업소**  
           pai      teure      oaitan      mai      epso  
           ship      entered      came      speech      not is  
           There is no news of the ship's arrival.

10. 이 거 손 내 흥 란 것 과 달 나  
 i kesa nai harsan ket koa talla  
 this thing I said thing with different  
 This is different from what I ordered.

11. 너는 내 식인 거슬 다 하였느냐  
 nenan nai sikin kesal ta hayemanya  
 as for you I ordered thing all have made  
 Have you done all that I ordered you to do?

12. 너 왜 조심을 좀 더 아니 하였느냐  
 ne onei chosimeul chom te ani hayennanya  
 you why care little more not have made  
 Why have you not been a little more careful?

13. 너 친히 가 보아야 도켓느냐  
 ne ch'inhi ka poaya chyok'einnanya  
 you personally go having seen will be good  
 Had you not better go yourself and see?

14. **지금은 겨를 업다고 턱일 오마고 흥너라**  
 chikumeun kyeral eptako \* nai-il onako\* hatera  
 as for now leisure not is to-morrow will come says  
 He says he has no time now, but will come to-morrow.

15. 나를 청하엿시디 볼 일이 잇서서 못 갔소  
 maral ch'yenghayessitai pol iri issesye mot kasso  
 me invited though seeing work being not gone  
 I was invited, but had business and could not go.

16. 가 가는 가겠시덕 오늘은 일이 있어서 못 가요  
 kakimau kakeisshitai onareun iri iss-e mot kao  
 as for going though will go as for to-day work being not go  
 I'll go some time, but I am busy to-day and can't go.

\*Kō indicates close of quotation

## EXERCISE 40.

1. 부엌에 큰 솥과 작은 것 둘이 있스니  
 pouekei k'eun sot koa chyekeun ket touri issani  
 in kitchen large pot and small thing two are  
 There are two pots in the kitchen, one large and one small.
2. 방 춥다 아궁에 불때고 화덕에 석탄 노하라  
 pang ch'ipta akoungae poul ttaiko hoatekei syekt'an nohara  
 room cold in flue fire burn and in stove coal put  
 The room is cold; light the *kang* and put coal in the stove.
3. 칼과 슈가락다 있는가 보아라져 가락만 있소  
 k'al koa syoukarak ta innanka poara chyekarak man issso  
 knife and spoon all are whether see fork only is  
 See if all the knives and spoons are there. There are only forks.
4. 차관과 찻종과 술잔 만히 있고  
 ch'akoan koa ch'atchyong koa syoulehan marhi itko  
 teapot and teacup and wineglass many are but  
 There are many teapots, teacups, and wineglasses; but
5. 사발과 대접은 업스니 사와야 할갓다  
 sapal koa taichyepun \* epsani sa oaya hakeitta  
 bowl and plates not are buy having come will make  
 There are no ~~bowls~~ or plates. Better buy some, then.
6. 하인 불너 불 쬐고 물 끓이고 차 다리라  
 hain poulle poul p'ouiko moul kkeuriko ch'a tarira  
 servant call fire burn and water boil and tea infuse  
 Call my servant to light the fire, boil some water, and make tea.
7. 자리 조반은 가져 오고 덤심은 늦게 지어라  
 chari chopaneun kachye oko chyemsimeun neutkei chiera  
 mat breakfast bring come and as for tiffin late make  
 Bring my early breakfast, but make my tiffin later.
8. 저녁은 국 끓이고 생선과 소고기 구어 오너라  
 chyenyekun konk kkeuriko saingsyen koa sokoki koue onera  
 as for evening soup boil and fish and ox flesh roast come  
 For dinner make some soup and roast some fish and beef.

\* Oppositive case.

## EXERCISE 40 (continued).

9. 손님 한 오 겿시니 음식 착실 이에 비 하 여 라

sonnim hana okeissini eumsik ch'yaksiri yeipihayera  
guest one will come food carefully prepare

I have a guest coming, so prepare a good dinner.

10. 엇 던 낭 반 이 보 교 등 고 와 석 대 인 뵈 옵 자 하 오

etten nyangpani pokyo t'ako oasye tai-in poiopcha hao  
some gentleman chair ride and came great man let us see says

A gentleman has come in a chair and wants to see you, sir.

11. 내 당신 을 어 제 브 러 얼 마 를 기 드 린 지 모 로

nai tangsineul echei pen'te ehnareul\* kitarinchi moro  
I sir yesterday from how much to wait not know

Since yesterday I have been looking for you ever so much.

12. 왔 겿 지 마 는 급 훈 일 노 대 꺾 드 러 갔 다 왔 소

oatkeitchi manan keuphan illo taikouel teurekatta oasso  
was coming yet urgent work palace entered came

I was coming, but went to the Palace on urgent business.

13. 올 줄 알 고 변 변 치 못 훈 음식 을 예 비 하 였 소

olchoul alko pyenpyench'i-mot-han eumsikeul yeipihayesso  
coming know and good not make food prepared

I knew you were coming, and prepared a small repast.

14. 덕 접 을 이 러 케 과 히 하 시 니 미 음 에 불 안 하 오

taichyepeul irek'ei koahi hasini maamei pouranhao  
welcome thus excessive make in mind uneasy

You have been so hospitable, I do not know how to thank you.

15. 대 감 언 제 던 지 겨 룰 잇 스 면 내 초 자 가 오 리 다

taikam encheitenchi kyeral issamyen nai ch'acha kaorita  
excellency whenever leisure if be I seek will go

I will call on Your Excellency whenever you have leisure.

16. 흥 상 별 노 일 이 업 스 니 아 모 때 라 도 오 시 오

hangsyang pyello iri epsani amo ttai-rato osio  
always particularly work not is any time though come please

I never have anything special to do; come at any time, please.

\* Accusative case.

















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